UNITY

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Healing: I am steadfast in proclaiming the inner Christ as my harmony and health.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: Increasing, multiplying Christ substance is my perpetual prosperity.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 69)

UNITY

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UNITY

Devoted to Christian Healing

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Unity with God

BY C. O. SOUTHARD, M. D.

WHAT IS THE UNIVERSE? Is it made up merely of the systems of suns and stars that we see, and of those which are beyond the range of the most powerful telescopes? No, it is not these things alone. In the end, we find that the universe is God, and that these things are only manifestations of His presence. On this account we can see that God, the allness of everything, is so vast a Being that He could not by any possibility be shut up in the confines of a human body. Yet we say that man and God are one. What do we mean by this?

I will show you a vial. Its capacity is small, perhaps half a dram. When I draw the cork and ask you to smell of the contents, you do so, and you exclaim, "How delicious that rose is!" Look at it closely. Do you see a rose within it? Neither do I, yet I agree with you that the rose has a delicious fragrance. There is not room enough for a rose in that vial, but we both smell rose perfume coming from it. Have our noses deceived us?

It is true that the whole rose is not in that tiny vial; no human hand could put one in there. But in that small space there is actually rose, although you cannot see it, and can only be aware of it through your sense of smell. I will explain what I mean.

There is in everything an essential element, a something that is necessary to give it the specific character that we recognize. Without this essential, the rose on the bush might just as well be made of wax; it would be just as pleasing to the eye. But the wax rose would lack this particular element which makes the living rose different. This important part is an oil that we term an essential oil, because it is characteristic of the rose. When it is carefully extracted and mixed with the proper solvents, we place a few drops of the liquid in a tiny vial. When the cork is drawn, a blind man would believe that he was in a rose garden. This essence is so powerful that the oil from one rose would fill many such bottles with perfume and so delight many people, all of whom would be inhaling the aroma of the same flower, though they might be many miles apart.

There is a district in France where the people raise wonderful violets for their perfume. Bunches of these flowers are macerated and distilled and the essential oil from many bunches is mixed into one lot, from which hundreds of bottles of perfume are made. Grand dames in Paris, a duchess in London, a society woman in New York, and a screen favorite in Hollywood have each a bottle of this extract, and on my humble table there is a tiny vial containing a few drops from the same source. When, separated by thousands of miles, we take a sniff at our respective bottles, we are all smelling the same, identical bunch of violets although we cannot see it.

According to the law of diffusion, the essential oil

from one single violet is spread out through the whole batch of the product. Consequently each drop of the finished perfume represents and carries a minute part of every violet that was taken into the laboratory the same day. We are then each of us smelling of the same, identical violet, for these essences are capable of extremely minute subdivision.

Bearing this in mind, you can see that we are speaking the truth when we say that there is no rose or violet in the bottle; and also when we declare that there is rose or violet in it. It is a paradox, but it is true. The physical rose is not in the bottle, but the essence of the flower, that which is characteristic of the living flower, is there.

The essence is the important part of a thing. It is the true thing itself, deprived of useless dross and concentrated. It is the real thing, though not perhaps the whole thing, and we find essences everywhere. But there is one essence behind all things, an essence that gives character not alone to things visible and near but to things invisible and afar, in other words, to the whole universe.

This essence not only gives character to the whole of creation; it binds everything together into a unified, harmonious whole. That is why so many of us in different parts of the globe can smell of the same rose at one time. Owing to this essence which is everywhere present there is no separation anywhere.

This essence gives form and color to the rocks, the trees, and the flowers. It gives the sparkling clearness to swift-running water. It gives taste, color, and odor to flowers and fruits. It is evidenced in the wind, the life-giving sunlight, and the lightning. It gives life to every living thing, including you and me. This essence

or principle in all things we call God, and God thus present throughout the whole universe is Spirit, the essential substance of everything, the intelligence that binds everything together into one.

The presence of this principle is the only possible explanation of the existence of the universe or of anything in it. If you should take away this binding principle, the swift-moving electrons would fly from their orbits, thus disrupting the atoms, and the result would be a chaos of nothing but motion, which would gradually settle down to the absolute calm of a dead universe, that is, to nothing at all. Nothing would remain but the dead substance from which everything has been created. But the universe is living; it is vibrant with life, with energy, with action, which are manifestations of the presence of principle, just as the odor of rose in the vial is a manifestation of the presence of the essential element of that flower, which is itself a manifestation of the principle of all things.

Just as the essence of the rose or of the violet is discernible in every drop of perfume made from these flowers, so the essence of the universe is to be found in every form, from the greatest creation down to the smallest particle known at the present time, the electron. It is always and ever there, but unless we know the truth, we seek in vain to find it; for it is hidden under a multiplicity of shapes, no two of which are exactly alike. It is present in all, but it is not and never will be confined to any one form or thing. In seeking to find it we must always remember this: although it is present in the most minute of things, restriction to anything is impossible to it.

Being principle, this essence is intangible. Jesus gave only one definition of God. He said, "God is

Spirit." Being Spirit explains why confinement or restriction is impossible to the universal essence. You cannot confine the drop of essential oil of rose in the bottle of perfume to any one drop of the liquid in which it is dissolved. Due to the action of the power that we call diffusion, it distributes itself equally to every part of the solvent, each drop of which acquires an equal share of the essence and manifests it.

God, Spirit, is equally present everywhere in the universe. There is no place where He is not, and there never can be. There is no place where He is present in greater quantity than in another. It would be impossible for it to be otherwise. As the essence of the universe He is diffused through it, filling every particle of space with His presence; and this includes every creation without exception. Consequently every creation is a manifestation of God and is capable of demonstrating Him. This is why Jesus said that if we believe in Him we can do all that He did. He simply demonstrated the presence of God. No one creation can contain more of God than another, but one may seem to reveal more and to show more of His power.

We ordinarily fail to see the principle, the essence of the universe, and the result is that many people deny that He is there at all. If some of these people should look at a certain sample of quartz, they would deny that there was any gold in it, for they could not see it hidden in the rock. But the fire assay would reveal it in its purity. God is veiled in His manifestations. He hides behind a mask created by Himself, invisible to mortal eyes. Maya, the Hindus call this outer disguise which hides the reality within. Material vision cannot penetrate it and so remains in ignorance of the marvel of marvels, God in all. But the fire of spiritual vision re-

moves the veil and sees God, the true essence, in everything.

This outer mask may be pleasing to the eye, a true representative of the inner glory, and it is then comparatively easy to see "the one" when He is pointed out. Again it may be ugly, taking on the characteristics of sin, vice, shame, or sickness. Here only the spiritually minded can penetrate the veil and see the perfect within. Here also is another marvel. Once a spiritually minded person sees the perfect even where there seems to be nothing but gross imperfection, he brings it to the surface, for he has the power of penetrating the maya and revealing the essence hidden behind it.

When a person sees with the eye of Spirit, he finds the essence of the universe everywhere he looks, and he is finally led to realizing it within himself as his life and as all that he is. Then he begins to manifest the presence of this principle which others may be led to follow along the same road. As his spiritual vision increases, he manifests more and more of the God within him. It is not that he has more, but he opens the channels of his mind, and the presence shows itself more and more strongly. In doing this he gradually becomes one with this principle, he is ruled by it in all that he does, and he finally is this presence or principle in manifestation. He is then in the state of being a master, and true mastership consists in the master's letting God express Himself through him.

Every drop of our perfume is rose, it has the characteristics of rose, and it manifests them; but the bottle of perfume is not and it cannot be the whole rose. The essence of the universe cannot be condensed into any one container, no matter how open this container may become. Just so, every man by constant communion

with principle, letting the divine essence possess him, may become wholly and entirely God, and he may manifest every Godlike quality so that all may see. But no man can ever be the whole of God.

Jesus recognized this. He said, "I and the Father are one." He had communed with the essence until He knew that He was a definite part of it, and He so expressed it. But at the end of His teaching He said: "I ascend unto my Father and your Father, and my God and your God." He knew the Father, the principle within everything, to be so great that it could not be confined within His body, but the presence of this essence expressing itself through Him made Him one with it. He tore the veil and found the reality that others had vainly sought. Absorbing this reality, He had become entirely and wholly God in all His characteristics; but He was not, nor did He claim to be, the entirety of the Father. Moreover He taught us that this same universal essence is within each one of us, and that each one of us can do as He did. We can each become one with the Spirit of the universe, which will then manifest itself through us as it did through Him.

"I ascend unto my Father and your Father." Jesus had overcome all material ideas. He saw everything as Spirit, including His own body, thus raising the latter to the Spirit state. He had realized His unity with principle. Now He was about to ascend to that higher consciousness where His being would be fully blended with the essence of all things. And there is where He is now, in that limitless state of pure Spirit that we term the fourth dimension for want of a better name.

But in this blending of Jesus' being with that of the Father there was no extinction of His personality. That had become one and the same as His individuality, and

still exists. This is not theory. It is proved by the vision of Paul on the road to Damascus and by the experience of those of today whose faith and insight have given them also a vision of the Master or have brought His help to them when they have called. He is still at work in the world, though not of it in the material sense. Instead of being extinguished, His individuality has been enlarged and glorified by this merging of the self with principle, and He does the Father's work on a vaster scale than ever before.

When we follow His lead, as He wants us to do, we shall go through the same stages of overcoming that He did, for there is no royal road that one can travel instantly. We shall first develop spiritual vision, by means of which we shall be able to see through illusions of maya, to behold God everywhere. Then we shall find Him within ourselves. As we develop spirituality of mind as well as of vision, we shall burn away all obstructions and become one with this great essence of the universe. And finally we shall ascend to His Father and to our Father, where we shall blend our entire being with the one being. But we shall not be extinguished as individuals. This would be futile. Like Jesus, we shall become glorified beings, through whom principle will work freely to further the divine plan.

How long will it take? Of course some will climb faster than others. It is natural that they should; for they will have less trouble in throwing off old ideas. And some will undoubtedly fall back at times and be obliged to make a fresh start. But he who begins the journey to the Father's house with faith and courage, will surely arrive if he perseveres, for all have the same chance. There are no favored ones.

It is when we reach the topmost rung of the lad-

der, realize our full unity with principle, and let the essence alone manifest through us that death will be overcome. Death will not be needed, for there will be no necessity for further incarnations as we know them now. We shall see our body as Spirit, obedient to our will to be visible or invisible, just as Jesus' body was obedient to His will and He was able to appear to His disciples and to disappear from their presence.

For the present we must look upon death as only a sort of change of garment or of environment, as a chance to catch our breath and make a fresh start in our work of overcoming. And the higher we go in this incarnation the greater will be the height that we attain in the next, for in each one we shall begin where we left off in the last. So the work will become easier and easier as we progress.

Why should we hurry? We have all eternity before us. But as it would be far better to spend this in the bosom of the Father, free in the knowledge that we are one with Him, than in bondage to the material world, let us start now, but let us work onward without haste. Let us begin the journey, and following the path of Jesus, overcome every obstacle as He did. Let us let the great essence of the universe fill us and manifest itself through us and finally become one with the Father and Creator, the principle of all things.

This is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even *our faith.*—EPISTLE OF JOHN

The Secret of the Talisman

A THANKSGIVING PARABLE

BY ZELIA M. WALTERS

IN THE HALL of King Cleon's palace hung a battered old shield, and above it hung the glowing jewel that was considered the talisman of the royal line. Everyone saw these two diverse objects as soon as he entered. The people of the court knew the story of them, and they loved to recount to strangers the tale of the king's adversity and of his gaining of the talisman that brought him triumph.

When Cleon was a child revolt broke out in the kingdom. Devoted servants took the prince out of the country and kept him in safety. At length when he reached young manhood, trained in all kingly virtues and arts, the summons came for him to return to his own land. The people were tired of the oppressive rule of tyrants and wanted a king who put the welfare of his realm first. So with several knights who were his closest friends Cleon went back. But when he reached the capital city the revolters gathered their adherents and turned against him. He had to flee for his life.

With Sir Hakon he was making his way through a forest, the pursuers close behind them. The youths turned into the underbrush to conceal themselves. Suddenly they dropped through an unnoticed opening and found themselves in a cave. After the first shock of the fall they got up and looked about. There was light enough from above to show a passage running away into the darkness. They could at least save their lives.

Above they could hear the pursuers shouting as they followed the path through the wood.

"What do we do now?" said Cleon reflecting aloud.

Sir Hakon laughed. He had never lost heart through all their hardship and danger.

"Do you remember," he said, "what our tutor Brother Matthew used to say was the first thing to be done in any difficult situation?"

Cleon smiled too. In fancy he looked back to the dear secure days when, as a youth in a castle in a friendly state, he had learned the lessons of knighthood. Stern men had seen to much of the education, but gentle, scholarly Brother Matthew had taught them the arts of peace and the truths of their religion.

"He always said, 'Give thanks for whatever blessing you can perceive and the way will open.' "

"True!" said Sir Hakon. "I can hear it as if I were still sitting in the schoolroom, and it seems to me his advice worked out well in such difficulties as we met in those days. So let us try again. We can give thanks for our lives, which a few minutes ago we seemed likely to lose. With life and strength any situation can be faced. And here is a passage leading from the back of the cave. It must lead somewhere. Let us follow it."

Sir Hakon rose, removed his helmet, and bent his head. Cleon followed his example.

"To God the Father I give thanks that our lives are saved and that a way opens before us."

"Amen," said the prince.

Then the youths turned toward the dark passage. They made their way slowly, feeling along the wall and cautious lest a pit be in their path. But at length a dim light shone far ahead, and they quickened their steps. When they came to the end of the passage they

were looking into a small, rock-walled room. An altar lighted by several candles stood against the wall. They needed not wonder what altar this was, for above it hung a beautiful picture of Jesus as the Good Shepherd. Several rude benches stood near by, showing that the place was used for worship: secret worship, for the tyrant had issued a decree that none in the kingdom should follow the Way.

A man knelt in prayer beside one of the benches. The youths entered confidently; for there is nothing to fear where Christ is acknowledged, and they knelt beside the man who prayed. When they all arose Cleon cried, "It's Brother Matthew! And we were speaking of you but now."

"My sons! My sons!" cried the old man, clasping their hands.

He bade them rest in security, and he brought them food for refreshment. He told how he had returned to this place, the old home of all of them, because he had hoped that the tyrant's rule was ended. But when he was in danger he had been hidden by the faithful in the chapel under a castle that belonged to one of their number.

"I am glad you came today, my sons," he said. "The rule of evil is ending. Soon it will be forgotten like the morning mist that flees before the bright sunshine. Just today a company of knights came to me. There is a room where armor is kept next to the chapel. So I took them to it, and they chose the armor they would need."

"If the knights are out to establish my right I must join them," said Cleon. "It would be a shame for me to lie hidden here while brave men carry on the struggle."

"Yes, you must join them," agreed Brother Matthew. "But see, you lack a shield. Come with me to the armory and let us see if there is a shield left."

They entered the room where armor was stored. But only one shield still hung on the wall. It was a dingy, battered old shield, for the young knights had chosen the brighter, stronger-looking ones.

"I think I'll not take it," said Cleon. "I'd do as well with no shield at all. That must be almost worn through."

"But still, I think you'd better take it," said Brother Matthew. "See the letters written upon it: FAITH. It has served some knight well, and certainly you will need a shield if the darts of the wicked are hurled at you. Give thanks, my son, that a shield is left, and take this and bring success to your cause."

"Give thanks for this—when I can hardly bring myself to take it?" cried Cleon.

"Surely we would not take any gift of God without thanks," said Brother Matthew. "And faith seems to me a good shield, even if it looks insufficient for the hard uses of life. Methinks it is battered because it has served some knight well."

"Your reasoning was ever persuasive. I do give God thanks, and I will take the shield."

He lifted it from the place where it hung. As he took it down a glow of light shone on the wall, and they saw that a jewel had been covered by the shield. The three cried out in wonder. For this was the talisman of the royal house. It had been lost for many a year, and with its loss the fortunes of the house had seemed to go into eclipse. And the legend, known to everyone in the kingdom, said that when the jewel was found the kingdom would again know peace and abundance.

"My son," said Matthew, "you need no more. See what God hath wrought when you take the shield of faith with thanksgiving! Now your cause is won, and now peace comes to our land."

He helped fasten the jewel to the top of the shield where it would be seen by everyone who met the prince. Now indeed Cleon knelt with his heart overflowing with thankfulness; but most of all he was thankful that he had been resolved to use the shield of faith before the jewel was apparent to his sight.

Now the prince and his friend went out of the chapel in full confidence. As they went along the highway all whom they met saw the jewel, cried out in thankfulness, and fell in behind the prince to bring him home in triumph. Into the streets of his city he marched at the head of his people. The evil tyrant fled before them, and when they reached the palace it was waiting to welcome home its rightful lord.

The people chanted the strains of peace:

"Enter into his gates with thanksgiving,
And into his courts with praise."

"Open ye the gates, that the righteous nation which keepeth faith may enter in."

So the prince came into his own, the peace, abundance, and security that were his heritage from the Father, and this all because he was able to give thanks for the seemingly inadequate shield of faith, underneath which, in taking it, he had found the jewel of fulfillment.

As we rise to go about the day's work we look out on horizons red with the fires of hate, intolerance, and destruction. We cry out for help to the dwelling place of Power, for we realize that we cannot deal with this widespread terror. Someway we must be armored

against it. We know by long and bitter experience that hate and force will not do for an armor. Hate will only bring forth more hate, to break out in another fire. There is no force great enough to keep us safe. Guns and forts and ships and airplanes cannot cure the world's terrible sickness. Our deliverance must come through those who dwell "in the secret place of the Most High" and "abide under the shadow of the Almighty." There is our refuge. Let us seek it now, and not for the sake of any selfish security for ourselves but in the realization that it is only from this high place that we shall be able to obtain any healing for the world's woes.

On Thanksgiving Day no Christian soul should stop at saying, "Thank God that I and mine are safe and secure." Rather let us say, "Thank God that we are ready to go out and meet the hardest test of service." For there is that shield of faith waiting for us. It is worn and battered through long use in the world's hardest struggles. But let us give thanks for it above all things else. Underneath it is the fulfillment for which we pray.

THE STARS' SONG

But the stars throng out in their glory,
And they sing of the God in man;
They sing of the mighty Master,
Of the loom His fingers span,
Where a star or a soul is a part of the whole,
And weft in the wondrous plan.

—ROBERT SERVICE

Prosperity's Ten Commandments

BY GEORGIANA TREE WEST

THIRD COMMANDMENT

Thou Shalt Not Speak the Word of Lack or Limitation.

"Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain."

It is a commonly accepted idea that the third commandment is a warning against blasphemy. While this is true, it is not generally understood that the blasphemous use of the name of the Deity has a wider scope than what is known as cursing.

Moffatt's translation of this passage into modern English reads as follows: "You shall not use the name of the Eternal, your God, profanely, for the Eternal will never acquit anyone who uses his name profanely."

Webster gives the following as the meaning of the verb profane: "to debase by a wrong, unworthy, or vulgar use; to profane or defile that which is holy." All forms of cursing or swearing that contain a reference to the Deity come under this head. However there are other ways in which we are constantly using God's name profanely in our daily life, and we suffer the inevitable consequences of such wrong and unworthy use.

In order to understand better our constant violation of this third commandment we must consider the name of God that was delivered to Moses by direct revelation. Spirit revealed itself to Moses as pure Being. During Moses' experience of spiritual exaltation the voice

of God resounded through his consciousness, saying, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." I AM is the name of that living, loving, wise power which is pure Being, the invisible reality of all that is. I AM is also the name of man's own indwelling Spirit; the invisible image and likeness of God that man is to make manifest as he fulfills the purpose of his existence. Knowing this, we begin to understand that we are constantly creating difficulties in our life through making wrong use of the name of God. When we say, "I am sick," "I am poor," we are defiling God's name, and the fact that we do so unintentionally makes little difference. Jesus Christ said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Since the "day of judgment" is always the period of reaping what we have sown in thought and word and action, we find that every destructive claim we make in God's name is constantly taking its toll of us.

The indiscriminate use of the I AM is not the only way of profaning God. Every destructive word is a libel against God, because it is a denial of His presence. When we talk of poverty we are affirming a falsehood, namely that there is an absence of the presence of God, all good. We can never become prosperous as long as we affirm poverty. Bearing this in mind, we find that in the third commandment the hidden truth concerning prosperity is this: *Thou shalt not speak the word of lack or limitation.*

We hear a great deal about the power of the word. Mystically speaking, the word is the idea generated in mind. Commonly speaking, a word is a spoken or written symbol of an idea. From this point of view we may say that the word gives form to the idea, for every

spoken word launches some idea into the realm of form. It not only fixes the idea more firmly in our own mind but passes the idea on to other minds, causing them to form mental images that are in accord with the word spoken.

It has been said that we control our thoughts but our words control us. It is true that it is much easier to change a thought than it is to change the effect and the ensuing consequences of a spoken word. When we talk about our hard luck, our limited circumstances, the lack of any good thing in our life we are revealing that we are making false images and letting them have power over us. We are also revealing that we are not looking to God as the source of our supply. These first three commandments are so closely interrelated that we cannot disobey one without disobeying all three.

Jesus Christ taught the power of the spoken word. He said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Every word of lack is the indication of a false mental image and is imbued with the creative power of mind through our persistent thought. As long as our words express these images we are condemned to lack and limitation. Those of us who feel poor condemn ourselves to poverty through the persistency with which we talk about it, think about it, and allow our mind to be filled with poverty images.

On the other hand, the idea of omnipresent Spirit as our unlimited source of supply inspires us to make mental images of the fulfillment of our needs according to God's good will, in spite of all appearances. Holding fast to these mental images we speak only words of faith, hope, courage, and confident expectation

of good, and by our words we are justified.

It is difficult for us to realize that we need to apply the same common sense in the realm of thought action as we do in the realm of outer action. If a housewife makes a failure of cooking or dressmaking, she does not just leave it alone while she goes running around to her neighbors expatiating at great length on every detail of the catastrophe; instead she uses her common sense and proceeds to remedy the mistake by doing the thing over in the right way. If a businessman makes an error of judgment, he immediately proceeds to rack his brains for ways and means of remedying it instead of telephoning to all his business associates to call their attention to his blunder.

If we make a mistake in working a mathematical problem, our common sense tells us that talking about it and calling other people's attention to it will not remedy it. The only remedy lies in going back to the principle involved, applying it, and so eradicating the mistake. If the mistake has been one of carelessness we find it as we work the problem over according to principle. This same general idea applies to the realm of thought and feeling. If we are faced with a situation that fills us with fear and thoughts of lack, we need to use our common sense and set about remedying the situation, rather than talking about it. We need to revert to the principle involved—that there is an ever-present divine source of supply for every need—and let our thoughts and our words conform strictly to that principle.

The wise have learned that life is like an echo: it always returns the call sent out. Like the echo, the response is always the same as the call, and the louder the call the greater the response. When we talk of

poverty we get a poverty response in our circumstances. When we become frantic with fear and talk louder and longer about it, we only intensify the condition.

Truth students understand that life's echoing of man's words is in accordance with the working of God's law, for a man's word is the culminating power of his thought, and his thought is the creative action of his mind. The spoken word is the first projection of the creative power of mind into the realm of form, and further manifestation always follows. The law is that whatever is persistently held in mind must eventually be manifested in the realm of form. We intensify the working of the law by every word we utter. When we think about a thing we are forming a pattern of that particular thing; when we speak about it we are sending forth the word, and it is being condensed into form. We should not speak of an idea unless we want to see it take form in our life. If we do not want it we must wrestle with it in our mind until we succeed in eradicating it. We must loose the false idea and lay hold of a good one and, like Jacob wrestling with the angel, never let it go until it blesses us. When we accept it we know that it has blessed us and then we can safely send it forth to be manifested through our spoken word.

When we know God as the source of our supply and express our faith in Him by accepting only those ideas which we know are His good will for us, we are able to follow through with the exhortation given us in Job 22:28: "Thou shalt also decree a thing, and it shall be established unto thee." We speak words of courage, hope, and confident expectation of God's good; this is decreeing. The loving wisdom and the power of the Almighty moves through His immutable laws in

the mental realm and fulfills our word in manifestation; this is the establishing of the decree.

Remember always that your words are forerunners of your circumstances. Be careful to speak only those words which you are willing to see taking form. Affirm constantly: "I have faith in the power of my word. I speak only that which I desire to see made manifest." This is obeying prosperity's third commandment:

Thou shalt not speak the word of lack or limitation.

FOURTH COMMANDMENT

Thou Shalt Let Go and Let God Do It.

"Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it."

In order to understand better this fourth commandment we must seek the true meaning of the word "sabbath" and also the use the Hebrews made of numerical symbols in their ancient writings.

The word "sabbath" means "a time of rest or repose; intermission of effort." The Sabbath then is a period of cessation from effort in order to rest and relax and thus gather strength and power for a new period of activity. Moses instructed the Hebrews that such a period of perfect relaxation should be observed every seventh day because, in the Hebrew mind, the number seven was the symbol of rest and peace, of completion or fulfillment following a period of activity. The

number six symbolized satisfactory action in the relative realm. In the idea that God created the universe in six cycles of activity and rested during the seventh we have the background of Moses' idea that not only man but all nature should do likewise.

In the natural world the period of rest allows all forces of nature to gather strength for a new burst of activity. In the physical body, which is so closely allied to the natural realm, a period of rest enables the cells to store up reserve energy. In the mental realm such a period of rest becomes a time of peace and quiet, enabling the mind to indulge in reflection upon the things of the Spirit. This spiritual infilling is an absolute essential in all cycles of normal growth for the individual.

It is evident then that the essential truth in this commandment is that every period of well-rounded activity must be followed by a period of perfect peace and rest. In this understanding we see that prosperity's fourth commandment may be worded thus: *Thou shalt let go and let God do it.*

In every demonstration there must be resting periods, times of cessation from outer activity while one dwells in complete reliance on God and on the operation of His immutable laws.

We find many instances in our New Testament showing us how Jesus conformed to the idea in this commandment in making His great demonstrations. He would go apart to pray, and after such a period of infilling He would move through a period of intense activity of teaching and healing; then He would again go apart to rest awhile. His resting period would in turn be followed by another cycle of intense activity. In these periods of activity we have many instances

of His acknowledging His heavenly Father in prayer before performing some miracle of healing that we should call a demonstration. From Jesus we get the perfect model of the way to make a demonstration: pray, work, rest, and then repeat the cycle.

Our major difficulty in making any demonstration lies in the fact that the personal self, the willful Adam, insists on assuming the entire responsibility and so prevents us from receiving the beneficence of the divine will. We need to learn that our part lies in acknowledging God's presence, in accepting of His presence the good we desire, and in doing whatever is logically required of us in order to further this desire and then letting God do His part through His already established laws.

Again let us follow Jesus' example and look to nature for an illustration. The farmer selects the seed; this may be likened to the exercise of volition in deciding what we want. Next he prepares the ground before planting the seed; this is like the period of prayer in which we acknowledge the one and only source from which can come the harvest or the fulfillment of the desire. The third step is the planting of the seed; this may be likened to the act of accepting from God the particular thing desired, the planting in the soil of mind the idea that is to be made manifest. There is still another step to be taken on the farmer's part: he must tend the seed by keeping it well watered and free from weeds. We tend the seed idea planted in mind by pouring out our faith upon it and uprooting, through the use of denial and affirmation, all thoughts of fear, doubt, and worry.

After having done his part the farmer can only wait with confidence for the harvest. He cannot send the first

root down into the ground, nor can he create that first upward shoot of green. He cannot put the leaf and the flower on the stalk, and he cannot transform the flower into the fruit. This is God's part, God working through the natural laws that He has established, according to His own divine will. He follows through and does His part in co-operation with the farmer. How small the farmer's part, and how great God's part! Yet the one is contingent upon the other.

Just as the farmer, having done his part, has to wait upon God's action through natural law, so we, having done our part in the mental realm, have to learn to let go and let God do His part through the action of mental laws.

Speaking of the man whose life is established in well-being an Indian mystic once said, "He attains his end because he does not interfere with the higher power." We need to learn noninterference. Having done our part we must "rest in Jehovah, and wait patiently for him." This waiting patiently does not mean being lazy. It means living in a quiet state of confident expectation that all that is necessary to complete our demonstration is being done in the realm of divine ideas and projected into form through the medium of mental laws, while we move serenely on our way, constructive, creative units in God's world.

When we do not at once see the result desired and can think of no new effort to make, we are prone to be discouraged. It is at such a time that we need to pour out our faith, pluck out the idea of discouragement and doubt, and know that it is being done. That which is completed at the moment when you accept in faith, believing, is on its way to manifestation through the medium of mental laws. Remember that these laws

work not only in your mind but in the minds of all God's children. Every soul that contacts your life is a potential instrument of God's action in manifesting your good. You never know what contacts are being made, what action is going on, in this invisible realm of mind. But remember this. If you are doing your part you can safely take a rest from even thinking upon your demonstration, and you can joyously know that the work of manifestation goes on as you rest from effort and let the joy of the Lord fill you as you relax.

A good formula for demonstration is as follows: First, have faith in Omnipresence, declaring, "You created me and You sustain me, dear Father-Mother God, and You can handle my affairs." Secondly, have faith in God's good will for you. Affirm: "I accept of You now, O blessed Spirit, this desired good. I am alert and receptive to all that You would have me do in bringing this to pass." Thirdly, think, speak, and act in accordance with your desire, and do whatever you feel you are guided to do in the realm of outer action to bring it to pass. Lastly—and of the utmost importance—having done your part, keep your mind busy with something else that is constructive, creative, or recreational in nature. Rest from the idea of the demonstration you wish to make, knowing that the Spirit indwelling in you knows the Father's way and always does what it sees the Father do.

"Return unto thy rest, O my soul;
For Jehovah hath dealt bountifully with thee."

This mode of demonstration is in obedience to prosperity's fourth commandment:

Thou shalt let go and let God do it.

EDITOR'S NOTE—This series "Prosperity's Ten Commandments," by Georgiana Tree West will be continued in December UNITY.

Don't Say It

BY AYRTIA Z. DREW

STUDENTS OF Truth have undertaken to reform their life by transforming their mind. In working out their problems, which in the final analysis are but calls to rise to a higher consciousness, sometimes simple devices may be of great help. Not long since I heard of a game that was being played at smart dinner parties called "Don't say it." Don't say anything negative, destructive, critical, unkind, or mean. The players that do so are required to pay a forfeit. The men and women playing the game told me that it was a veritable revelation to them to learn how often and unthinkingly they were voicing destructive criticism. By adopting the "Don't say it" attitude of mind good thought habits are formed, and not only is the one practicing it ennobled but the entire world is enriched.

Metaphysicians who are using Truth effectively are going beyond this and striving to forestall destructive thinking, which is the very taproot of evil speaking. How are we to control our thoughts? Do you realize that you have within you a power that is greater than circumstances or any combination of circumstances? By utilizing this power you can positively recreate your world through right thinking.

Pause for a moment and contemplate the grandeur of your heritage, your boundless potentialities. You have within your grasp the key that will unlock the door to a full and rich life, to health, plenty, contentment, and tranquillity.

God, who has bestowed this gift, is infinitely kind

and loving, but in His great wisdom He has left something for each one of us to do. We must unlock the door of the spiritual treasure house; we must cleanse our thought of fear, lack, distrust, resentment, and substitute for them thoughts of trust, confidence, and love before we can take of the treasures.

Just as a streetcar stands motionless on the track until the trolley makes proper contact with the electric current so we may spend days, even weeks, in confusion, discouraged, almost hopeless, encompassed with dark gloom and dread. But the instant we contact God we begin to move toward the good that has always been close at hand; and this contact is made through right thinking, prayer, communion.

It is a wholesome practice to take an hour now and then for self-examination so that we may ascertain the quality of our thoughts and learn in what direction they are leading us; for our life is but an objectification of our thinking. Let us approach this hour of examination sincerely, reverently. Let us not be afraid to face facts fairly; let us not seek to justify past mistakes but rather to erase them quickly from consciousness and substitute righteous thinking. Are we carrying through the days the loving, generous spirit of the Christ? Have the cares, vicissitudes, and discouragements of a workaday world already robbed us of that vision and inspiration? Should you feel that you have failed somewhat, remember that through your communion with the ever-present Christ, through your seeing to it that the words of your mouth and the meditations of your heart are acceptable to God, you can unquestionably surmount the difficulty. Glory does not lie in never failing but rather in pressing forward after seeming defeat.

But the question persists, How can I put to use this great power which seemingly lies dormant within me? What are the steps I must take? The way is simple and direct, though it requires rigid discipline and perseverance. As Christians we accept Jesus as our example, our way-shower, and we are admonished "Have this mind in you, which was also in Christ Jesus."

It was Jesus who said: "Judge not, that ye be not judged."

When we cry out in desperation, Wherein am I failing? What is wrong? perhaps a more careful check of our thinking would reveal wherein we err, for every thought must be brought into "bondage to Christ." Are we judging, condemning, criticizing? Are we casting stones that tear and wound? Are we loving, tenderly patient, and tolerant under all circumstances, as was Jesus, our example? Do we abide steadfastly in His word? To abide means to continue in a condition or state, to stand firm, to wait expectantly. To be steadfast means to be firmly fixed in faith or duty, to be unchanging, not fickle or wavering.

It is exceedingly difficult for the neophyte to abide in the high consciousness of Jesus. Doubtless most of us have attempted to hold our thought on one idea as we walked down the street, and we have discovered how frequently our mind wanders within a single block. Perhaps it is a singing bird, a crying child, a white cloud flying across a cobalt sky, or an untidy garden. It matters little. The point is that it takes practice and determination, even consecration, to hold our thought steadfastly to Truth, and this is especially difficult when the senses cry out in protest. But it can be done!

So let us not be disheartened if we do not accomplish our purpose within a prescribed time. Our thinking

must be spiritualized, and this requires painstaking devotion to an ideal. It is a matter of line upon line, precept upon precept, here a little and there a little. It means silence instead of censure, greater compassion, a little more patience, unselfishness, cheerfulness, putting aside old prejudices, and just in the measure that we "abide in his word," shall we gain freedom. We should be willing to serve an apprenticeship. The sculptor, the painter, the musician spend years perfecting their art, working on uncomplainingly through trials and defeats until they attain their goal. Can we do less?

Doubtless Jesus' instantaneous healings were due to His steadfastness. One has but to read of His life to realize how sorely He was tempted: not once but again and again. But by steadily and clearly seeing through and beyond the withered hand, the lame body, the hungry multitude, to God's omnipresent health and supply, He tore away the veil of lack and limitation, and healing was the result.

He often withdrew from the crowds for spiritual refreshment. We too need by means of silence and quiet communion to bulwark and reinforce our high tower of spiritual thought. He maintained an unclouded vision of God's ever-present supply, and whether the need was tax money or food for a multitude, He was prepared to meet the demand. We are joint heirs with Him; let us claim our inheritance.

If your problem is one of health, earnestly realize that God is everywhere present, filling all space. The Bible assures us that His Truth pierces even the joints and marrow, that there is no place where God's good is not. Abide steadfast. Realize peace, health—the presence of God—right where the disturbance seems to be; abide in this consciousness, and there will be a cessation

of the pain, and a sense of health and well-being will pervade your body.

If it is a business problem, maintain the "mind . . . which was also in Christ Jesus." Calm and undisturbed by the evidence of the senses, recognizing no discord or limitation, Jesus in His thought reached out and beyond the meager visible supply of five loaves and three fishes to God's boundless resources. He fed the five thousand, and there were twelve baskets to spare. So certain was Jesus that God would not fail Him, so steady His faith, that He gave thanks before there was any visible manifestation of the things for which He asked. You too can see through and beyond the recalcitrant customer, associate, or partner to the man created in the likeness of God, the true spiritual man.

Too often we approach problems impatiently and skeptically, questioning how and when they are to be solved. Let us reassure ourselves with the knowledge that God's resources are boundless, limitless, and as Paul says, "his ways past tracing out." When the realization, the absolute conviction of the very presence and activity of God is complete—clearly seen and felt to the exclusion of all else—the false evidence must of necessity disappear, and healing then results.

To live beautifully, gloriously, as an ambassador of God is a mighty challenge, an acid test of our faith, our understanding, our at-one-ment with Him. Let us courageously accept the challenge; let us cast from our mind all that is unlike the mind of the Christ even though it means cutting off the right hand, metaphysically speaking, or plucking out the eye (giving up cherished beliefs and prejudices). For it is not by might or by power but by God's Spirit that we learn to control our thoughts and thereby gain peace and plenty.

Everybody Prays

BY SHELDON SHEPARD

WE KNOW THAT we exercise many powers that affect our condition, change circumstances, and determine destiny. We are aware that the decisions and choices we make have a great deal to do with our present state of health and energy and that through them we are selecting the conditions that will come to us in the future.

We are sure too that there is in any life a margin between possibility and attainment within which a person may exercise certain forces of his individuality in one direction or another. Achievement then depends upon one's use of decision, time, physical and mental energy, and all one's hidden capacities.

Events often depend upon intangibles. Sometimes a person secures a job or fails to secure one because of elements in the situation that he does not understand. There is something not in the application blank nor in his record or qualifications. Important decisions often hang on data that cannot be found in the files, and are made in a realm where luck, fortune, the stars, the guidance of the divine, is supposed to rule. Results beyond those predictable from visible seeds can be found in every life. In all circumstances and experiences the influence of this truth is felt.

My point is this, that the realm of this intangible influence is also controlled by forces of the individuality. We dominate this realm quite as fully as the realm of the practical, which we understand. Our means of self-determination are far greater than the race

realizes. The kingdom of personal choice is for everyone a mighty empire. Often we blame fortune or other persons or the times for the fruits of the seeds we have sown.

We have more power than we recognize. We see that we have certain capacities of nerve, muscle, and co-ordination to put to work on the job of living. We consciously exercise some mental powers of study, planning, and direction. Now there is something else, a force or forces that belong to the intangible realm mentioned above, that create conditions, relations, and circumstances. We influence the direction and effects produced by these unseen creative forces, which beat their way forward within us and are a part of all the currents of environment in which we live.

The blinders of two erroneous ideas shut off our vision of the fruitful gardens that are ours, while we plod down the narrow lane of self-imposed limitation. On one side we are hemmed in by the wall of materialism, that undue emphasis upon phenomena which hides the creative processes of the unseen. A whole world believes in the power of material instruments of horror, but who is aware of the destructive terror of fear and hate, who has faith in the creativeness of faith and love?

On the other side is the hedge of constricted religious conceptions, which limit spiritual influences to the whims of a God with whom we must plead and argue and who may be bribed by the observance of certain forms. Between these two walls we plod, more or less wasting the energies we control, unaware of our amazing possibilities.

There is a power of the individuality running beneath the seen and acknowledged forces. When you

have made all the tests, measured all the I. Q.'s, filled in all the records, there is still something about the person that cannot be put into the files. In addition to all patent, superficial assets, everyone uses a hidden, powerful creativeness.

Not aware that it is his own choice which is affecting him, the individual often directs his greatest powers toward his own destruction. A peculiar characteristic of our universe is that the unseen forces of destiny help each one to do what he chooses. If he decides to go the way of disintegration physically, mentally, morally, socially, then from every direction immediately converge upon him influences that speed him on his way. Anyone who wishes to destroy himself finds the world a ready ally. If a person determines to make himself heroic, to be one with the gods, every street is crowded with lifting hands to help him on the way to the heights.

The universe is on your side, not to make your life what it ought to be in spite of yourself but to make your life what you determine it shall be in co-operation with your choices. Limitless possibilities await the consistent cultivation of the crop of greatness. Someone has said, "You can count the apples on a tree; but who can count the trees in an apple?" Who can estimate the potentialities of the individuality?

What word shall we use to designate the practice by which a person makes use of mysterious forces within himself and of the vital, creative currents of the inner nature of all things? Seeking a suitable term, I have not yet found one quite so good as a very old-fashioned one, namely prayer. Though like many another good word it has had questionable associations, in all connections prayer has shown the vitality of a tremendous

power, and it is still the best means of making use of the great forces of the universe.

Prayer is a force of the individuality, a quality of the human being, a power that everyone wields whether he understands what he is doing or not. It is a creative expression, reaching to the very heart of all conditions, bringing forth fruit, generally in ways we do not connect in our mind with our own determination.

The trouble with the world is not so much that we do not use the power of prayer but that we use it in reverse. We are at all times using and directing the force of the unseen. No word can be floated on the air, no thought wafted into space, without an influence upon the creative stuff, without its changing the action of the Infinite. One can no more avoid praying than one can escape thinking. One cannot more evade directing the forces of the unseen than one can skip the ordering of one's actions in daily routine.

The human being is a channel for the expression of Him in whom we live and move and have our being. The individual is the temple and the instrument of God. In him converge all the drives and urges of existence. Their direction and their results depend upon the individual's swinging of the helm. His action in giving direction to the forces working within him is his method of co-operating with the Infinite—is prayer!

The words that a person utters when he calls upon the Infinite are a part of prayer and have some influence upon him and his affairs. The thoughts accompanying the words are more important; they may decree the result that is exactly opposite to that which is expected from the spoken petition. The feelings surrounding the attempt at prayer are even more potent, and may far outweigh both the word and the thought.

A unification of the whole capacity of the individual in one direction will furnish a deep channel for the waters of the spirit and sweep the individual's own purpose on to its realization. "If therefore thine eye be single, thy whole body shall be full of light." A unified life, in which every act fits into the beautiful pattern, where read ng, studying, working, playing, and praying all move in the same direction, is the choice instrument of expression of the Eternal.

Every person is constantly determining the action of powers far beyond himself. He is the helmsman that guides the mighty ship. His activity, by whatever name it is called, is prayer. By thought, by desire, by imagination and dreams we set the pattern of action of the universe. Events and conditions in the world are all the result of the choice of humanity: the prayers they have made to heaven. Our problem is not unanswered prayer but rather a host of answered prayers whose fruits we abhor. We possess and use the power, but unaware of its effectiveness, we drive it in the wrong direction. We compel it to produce ill, and then rush to vain petitions, meditations, and affirmations to undo that which we have previously wrought by our own thought and action.

Events in our life are the logical result of our course of thought and action. Within us the current of creativeness runs deep. We are not the driven victims of circumstance but the charioteers of our own life, driving it toward destinations that, consciously or unconsciously, we ourselves choose: acknowledging our responsibility, we gladly take up the reins and drive toward our goal.

I would not offer verbal or meditative prayer as an alternative to great living, for everyone must work

out his own salvation. Nothing can take the place of right action. Conscious recognition of our relation to the universe is but one part of a noble life. A woman whose husband was sent away for a year at hard labor, said to the judge, "Judge, please don't send him away; but, Judge, let that sentence at hard labor stand." Whatever one may reveal of the power of thought and inner action of prayer, his religion must still let stand the judgment of vigorous, thoughtful, energetic living. Rightly understood, prayer is one phase of a completely organized and expressive life.

Our simplest starting point is this: we know the power of certain attitudes to affect health, ability, and the results of action. Often the decisive factor in the crisis of disease or accident is the thought of the patient. There are some who push themselves over the brink and others who, though indications prophesy their death, refuse to die.

I have a friend more than seventy years of age, who for more than twenty-five years has lived with a body which ordinarily would be expected to last not more than a year or two. But my friend is vital, active, and energetic, upheld by a conviction and purpose that do not fail.

The other day I was talking with an individual who had lost all his property and income. He told me that in his loss he had found something within himself that now made him richer than he had ever been before.

Recently I took part in a huge social-service enterprise involving hundreds of people and the use of vast property. Yet it was all conceived, arranged, and carried on by an invalid, a person not too pleasing in manner and appearance. A goal and concentration upon its attainment produced fruit that would seem impossi-

ble. The success of the enterprise was a tribute to the vast potentialities with which everyone of us is endowed.

So we start with this recognized fact, that there is vital power in the attitudes we take; they work for good or ill. They leave our body impotent or give it unexpected strength; they leave our mind sluggish or prod it into alertness; they leave talents undeveloped or encourage surprising activity; they keep us out of tune with people or make for friendship and co-operation; they hold us in mediocrity or lead us on, step by step, toward our goal.

Whatever we trust or do not trust as the operative force of existence, this great fact stands. There are ways in which we can put into expression more than we are. There is an answer to the call of the spirit. If we demand beauty, fineness, attainment, they come. If we demand indifference, carelessness, drifting, no good fortune can take them from us. If we demand a toboggan to destruction, life furnishes it and greases the runway. We may have from the universe that which we demand with thought, with conviction, with expectation, with study, with work, with twenty-four hours of every day, with our dreams and our faith!

That is all very close to ordinary life. We have said nothing about the quiet prayer of the closet, nothing of meditation or conscious contact with the unseen, or of mystical experiences. We have just begun the exploration of prayer, remaining in those areas where everybody prays. Yet we have invaded a vast realm, that of the tremendous influence of the thoughts, words, and deeds of every minute. It is here that we find the first revelation of that which appears as a greater and greater wonder as the student proceeds with its study.

In Lowell's poem "A Parable" he tells of an ancient prophet who felt that he had lost the presence and power of God. So he made a long pilgrimage to a holy place. But nothing happened except that as he waited a bit of moss opened and a tiny violet burst through. He remembered that just before he left home his daughter had brought him just such a flower, and he felt that he was being told that God and the rich experience he sought were to be found in everyday surroundings and practices. And he said,

"Had I trusted my nature,
And had faith in lowly things,
Thou Thyself wouldst then have sought me,
And set free my spirit's wings."

By recognizing the might which every minute we wield and by consecrating all our energies daily to high purposes we shall find the wings for our spirits set free and shall go on to richer explorations in the field of our attainment.

HEALING THOUGHT

The deceptions of the flesh are dissolved. The health of the body of reality appears through Christ Jesus.

PROSPERITY THOUGHT

I rest in the consciousness of omnipresent, all-providing substance. I thank Thee.

(Use from October 20 to November 19)

Thy Healing Shall Spring Forth Speedily

HE THAT IS ATHIRST, LET HIM COME: HE THAT WILL, LET HIM TAKE THE WATER OF LIFE FREELY.

BY BLANCHE MARIE PETERS

ARE YOU ILL? Is your body uncomfortable, perhaps in pain? Some organ out of place or not functioning properly? Is your mind in turmoil? Are you rebelling? Do you wonder why God allows you to suffer so—or if He knows about it at all?

Are there conditions in your life that distress you? Is there some person who disturbs you or who seems cruel? Does he or she speak words that shock you and make you very angry and that cause feelings of injustice and retaliation to well up within you?

Be at peace, dear friend, for these experiences are growing pains indicating your spiritual development. These shocks to your consciousness are likely to wake you up so that you will make greater efforts to learn the lessons they hold for you, and to cause you to make the right adjustments to God within you as well as to the persons in your environment. If you refuse to do this now, you will repeatedly meet similar situations in your life, situations increasing in gravity until you do recognize your responsibility and correct them in your own consciousness. True and lasting healing of body, mind, and soul is accomplished in no other way than by consecutive steps toward the goal of right thinking and living according to the spiritual laws that God has established for our use.

If you observe the workings of your mind carefully you will see that you are growing stronger spiritually day by day and that you have more faith than you had formerly. Isn't it true that you are more careful of what you say and more watchful of your thoughts and emotions than ever before; that you analyze your reactions to outside stimuli more carefully than at any time in the past? These are all indications that you are growing up spiritually, becoming more like the image of your loving Father, which you are in reality.

Try to see this from a constructive point of view. Try to realize that you are having these perhaps disagreeable experiences because God loves you so much that His laws are disciplining you for the purpose of drawing you back to the fold, as the good shepherd does his sheep when they stray too far from the warmth and protection of their shelter. Your loving Father is answering your prayers for peace and security through His laws, which urge you to seek in the only direction in which you will find it: within yourself.

Perhaps you try too hard to do what you believe you must do in order to have the things and conditions that make for your happiness and success. Perhaps you strain and strive to overcome your financial difficulties and physical handicaps with efforts of your personal will in the belief that you will reach your goal of health, happiness, and prosperity in this way. But the true way, dear friend, is the way Jesus told about, and that is to seek "first his kingdom [in the midst of you], and his righteousness [right-use-ness, *i. e.,* the right use of His ordinances]; and all these things shall be added unto you."

Relax! Let go, and let God! You do not have to accomplish everything entirely by your own efforts.

Even our beloved Master Jesus Christ, with all His power, gave credit to God rather than to His personal self when He said, "The Father abiding in me doeth his works." Loosen your fearful hold upon people and things in your little world and realize that the true source of your supply of life and contentment as well as of those material things which fill your everyday needs is the Creator, that your true wealth is within yourself.

Your true happiness and satisfaction cannot be found by possessing or controlling any person, worldly thing, or position, but only by finding the companionship, the peace, the love, the comfort of knowing and serving your kind and generous Father, who has His throne, the Christ, in your heart, in the kingdom of heaven within you. Seek this kingdom first by purifying your thoughts and controlling your emotions; not by repressing but by expressing them on a higher plane.

Have you enough for your needs today? Then trust God for tomorrow's supply. Do not look to someone who owes you money and try to force him to pay you. You know that we pray, "Forgive us our debts as we forgive our debtors." Do you forgive your debtors? If not, how do you expect to have your great debt to God canceled? In looking to other people, property, or business for your supply you are not looking to God only. You are told in Truth books to "claim your own." True. But how do you know what is your own? Let divine wisdom decide not only what is your own but the channels and instruments through which it is to come to you. You must place your loving Benefactor in the correct position in your life, in the right relation to everyone and everything that concerns you; that is, first. Then all things will come right for you.

You may want to know what all this has to do with the state of your health. It has everything to do with it. Your fretful state of mind, your willful efforts to have your own way, your fears, passions, animosities, negative and destructive talk, exasperation, and other upheavals of your emotions—like a "short" in an electrical circuit they burn out certain "batteries" or nerve centers, cause tension in the body and make it sick because they prevent God's pure life force from flowing freely through the various nerves and organs to adjust and heal them. Conversely, as the writer of Proverbs claims, "he that is of a cheerful heart *hath* a continual feast." For if you cease to be anxious you allow the life energy to well up within you to bring healing balm to the hurts and discomforts of your mind and body. Stop worrying! "Anxiety brings catastrophe!" Be quiet! Trust more! God is in His holy temple in you and only awaits the time when you will choose to allow your stubborn will to be ruled by His benign will. Say, for its relaxing effect, and because you truly desire it, "Not my will, but thine, be done," knowing that your divine Parent desires only your good.

Deep within your consciousness, far deeper than your objective, everyday thought processes, there is a place of tranquillity, of joy, of soothing, healing, harmonizing love. When you search deeply enough in this Christ consciousness, you touch a wellspring of living waters which flow out over your whole being, feeding, satisfying, tranquilizing, cleansing, and adjusting every cell and nerve of your body, thence outwardly to your environment to harmonize and prosper all things concerning it as well.

The *Metaphysical Bible Dictionary* informs us that "the well of living water (see John 4:10, 14) in man

is the fount of inspiration within his consciousness, which, when the seal is broken, flows forth peacefully, majestically—vitalizing and renewing mind and body. In this clear light of Truth we are conscious that life is never changing, eternal."

In the summer from the window where I am writing I can see a little brook going on its way. Often I let my eyes roam to where it flows through a conduit and forms a little waterfall. This little brook has been a wonderful inspiration to me. As long as the oldest neighbors remember it has never run dry; and it supplied the community with drinking water before the city water was piped in. It is so pure, clear, cool, and sparkling that it makes me think of the waters of the river of life flowing out from the throne of God often referred to in the Bible. It brings to my mind too the words of Jesus: "If any man thirst, let him come unto me and drink. He that believeth on me . . . from within him shall flow rivers of living water."

What a marvelous promise! Think of it! If you thirst or have a craving for anything, such as better health, more Truth, truer understanding, freer finances, greater peace, you may have it if you believe on Christ and do His will. "Let him come unto me and drink." You may have these physical, mental, and spiritual benefits, for from its source in the Christ self of you shall flow a river of living water: the substance of life to renew, rejuvenate, vitalize, and restore your general well-being.

Also this little stream makes me think of the way our loving Father is constantly pouring into and through us His blessings of life, joy, peace, power, wisdom, and substance. At its origin it is good and beneficial to man, as are all God's gifts. However men

often pollute this pure life stream by their ignorant thoughts, words, and actions, and then call the results "evil." For instance, if the little brook were dammed up it might become a destructive force rather than a constructive one. If it were contaminated in some way it might even become poisonous. Just so do we dam up and pollute the fountain of life welling up within us by our destructive thoughts and emotions. The result of these shortcomings is the condition that man calls "misfortune." Yet no matter what we did to the waters of life on the manifest side, they would still be pure and wholesome at their source.

Jesus Christ assures us through His blessed promises that no matter how much turmoil, fear, disease, hatred, poverty, and unhappiness there is in the world, God—like the little brook that keeps perpetually flowing—keeps ever pouring out to us His grace and compassion as well as all the other qualities of His being. Constantly these living waters are welling up within us, but it is for us to recognize this fact and consciously appropriate them by faith if we are to realize their benefits. Our first preparation must be to purify our body and our mind so that they may be fitting receptacles for receiving this precious substance of life. If because of lack of this valuable knowledge or for some other reason we fail to accept God's bounty and find ourselves lacking in some of the good things of life, it is not God's responsibility and certainly not His will, for His will is for sufficiency.

If we were thirsty and neglected to drink of the water flowing by within our reach, could we truthfully say that it is our Father's will for us to have a perpetual craving or to perish from thirst? Yet there are some persons who believe some things about God that

are just as untrue. All the desirable things that a life of fulfillment holds are within our reach and it is our privilege to have them. The principle reason that some persons are lack ng in the necessities of life is that they are unaware of these benefactions right within their reach, or that they do not understand how to claim and appropriate them. These benefits must be brought forth into manifestation in our life by our creative efforts.

The law concerning the development of the potential powers often latent within us is that we must increasingly use those which we possess. We must exercise the talents and abilities with which we are endowed by the Creator if we are to be entitled to receive more. For instance, if for any reason you should place your arm in a sling and not use it for some time, the muscles would gradually become weaker. Likewise our spiritual and mental as well as our phys cal powers must be exercised if they are to become strengthened and expanded. Also there must be a perfect balance between relaxation and the use of any faculty of mind or body—a time of repose for renewal and a time to exert our abilities to the fullest extent—if we are to show forth the Christ self that we potentially are.

The three planes of expression, physical, mental, and spiritual, are really not separated but interrelated, and they should be developed together if we would be completely rounded out. Since the spiritual side of our nature has been neglected most, some of us need to concentrate mostly on this part of our development. The goal of all of us should be a strong body, an alert mind, and a compassionate spirit. Our beloved exemplar Jesus Christ expressed this fullness of development. There is no virtue in a person's being "spiritual" if he is a weak-willed, weak-bodied individual, and even

though he may be ever so magnanimous in soul. True health of body is dependent upon the development of spiritual powers, for to spiritualize the body is to allow the influx from Spirit to enter in to animate and uplift it to its rightful estate as the vehicle of the Creator.

As you know, our body is composed of millions of cells. These cells can be likened to children, our children, just as men are God's children: cells in the body of God. These cells of which our body is composed depend upon us, on our mental attitude, for comfort, security, and nourishment, just as we depend upon God for life, love, wisdom, power, substance, and the like. When our body, which consists of many groups of intelligent cells, are in pain and discomfort, we often scold, whip, and condemn them by our lashing thoughts of impatience, frustration, rebellion, and impotency. Recently I said to a dear friend, who was suffering from nervousness and bodily inharmony and maladjustment: "You have the power to soothe these cells which are crying out to you for love and spiritual nourishment —just as you would a crying babe—by first making contact through faith with the source of life and peace within you and then gently allowing it to flow out to them with tender, pacifying thoughts and feelings.

As a mother sings a lullaby to her child to quiet it and pours out her mother love to bless it—love being essential to the well-being of any child and a real substance that nourishes its soul—so can we pour out our love from the center of our being to the little cells and nerves that depend upon us for their proper growth and harmonious activity.

In order to accomplish this purpose we should have regular periods for relaxing the body and mind, and after making contact by faith with this fountain of liv-

ing water deep within us we should practice sending it out into every fiber of our body until we feel its quieting, satisfying effect especially upon the part or parts that are in discomfort or distress. Speak the freeing words and then send forth the tender, soothing feelings, looking to the Great Physician whose throne is within your heart, and your "healing shall spring forth speedily."

HEALING PRAYER

Loving Father, I am Thy dear child, made in Thine own image, pure Spirit. Make me conscious of Thee as my life, constantly flowing out from Thy throne into my being. Forgive me, Father, for having lost sight of this perfect Christ self of me which was implanted in me in the beginning. Restore it to my consciousness, to Thine honor and glory.

Because I have become tense with fear, hurry, and worry, believing myself separated from Thee, I have unknowingly shut out to some extent Thy precious life from my body. But now I let go and relax that I may again open the floodgates of this healing stream direct from its source in Thee.

By my faith and words of praise I become aware of this wellspring of eternal life within me. I bring it forth more and more in my body—healing, restoring, invigorating, purifying, strengthening, uplifting, adjusting, feeding, and building new tissues.

Starting at the center of my being where the waters of life flow forth, I see and feel them pouring into and through every cell, nerve, and tissue of my body, washing clean every minute part and restoring it to complete wholeness. I rest in this spiritual bath and enjoy its peaceful, soothing, and satisfying ministrations. I am deeply grateful to Thee, Father, for all Thy blessings!

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, November 2, 1941

UNITY SUBJECT—*Correcting Error and Establishing Right.*

INTERNATIONAL SUBJECT—*Sin and Its Consequences.* —Gal. 6:7, 8; I John 1:5—2:6.

7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

5. And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all.

6. If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth:

7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.

8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.

10. If we say that we have not sinned, we make him a liar, and his word is not in us.

1. My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous:

2. And he is the propitiation for our sins; and not for ours only, but also for the whole world.

3. And hereby we know that we know him, if we keep his commandments.

4. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him;

5. But whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him:

6. He that saith he abideth in him ought himself also to walk even as he walked.

GOLDEN TEXT—*If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.*—I John 1:9.

SILENT PRAYER—*I expect to reap what I sow, and at sowing time I choose the harvest.*

The difficulty in building a Christlike character is chiefly lack of foresight. Everyone knows that in the natural world effect follows cause. The farmer would not plant corn if he wished to harvest oats or barley. He knows that he need expect to reap only what he sows.

The same law holds good in the realm of thought, but it is less generally recognized there. The personal consciousness, by making the present moment man's chief if not his sole concern, blinds him to the consideration of consequences. Yet law, whether natural or spiritual, is one in this, that it works out into manifestation through an evolving process or movement. In nature it is "first the blade, then the ear, then the full grain in the ear." In mind it is first the idea, then the thought; and after that the following up of both in action calculated to bring desire into manifestation.

When instead of considering only the pleasure or advantage of the present moment, we once view life

all as one and weigh that idea before undertaking any course of action, we begin to see whither we are tending. We begin to reflect, and reflection is the first step toward wisdom. No one who reflects on the inevitability of cause and effect in the natural world and who sees the same principle at work in the mental realm is content to waste his inner resources in yielding to the temptation of the moment.

Sowing "unto the Spirit" is made sure only by educating the sower. Before he willingly surrenders the apparent good of the present for the uncertain good of the future, he must learn to recognize the good and be able to distinguish between the real and the seeming. He needs to learn further that the good of the future is uncertain only as he makes it so by his own thinking and acting. To reap good without fail in the future he has only to keep his present thinking in harmony with the law of life and his actions in conformity to his thinking. There is no uncertainty about this. It is as definite and sure as a mathematical principle.

To those who live in the darkness of ignorance or in the half-light of limited understanding "God is light." Light is the supreme good to all who wish to see their way clearly in either the physical or the mental world. In the mental world light represents wisdom, understanding, or intelligence, according to its degree.

To be wise enough to meditate on the course that one should take instead of following one's natural impulses headlong is to know God. A person realizes his good through meditation as the basis of his reasoned choice of a course of action. To understand the operation of cause and effect in mind as in manifestation is to have the key to the higher kingdom of happiness and true blessing and to lose desire for the compara-

tively low satisfactions of the personal consciousness. To be intelligent enough to grasp the importance to the individual of right thinking and living and to subject all else to this ideal of right or righteousness is to realize the full meaning of good in life, and good in man's life represents God in infinity.

If understanding what is right and best for us, we persevere in following up our understanding, we "walk in the light" and "have fellowship one with another." Fellowship of this kind springs up as we become conscious of the universal life and take the larger view as our own. The Spirit of the Christ life ("the blood of Jesus his Son") cleanses the mind of all erroneous habits of thinking. In personal consciousness error is unavoidable. If in that consciousness "we say that we have no sin, we deceive ourselves, and the truth is not in us." There is no such thing as infallibility in the natural man, for his thought processes all conform to the mistaken standard of the self.

The subject of love may seem far-fetched in a lesson on sin and its consequences. As a matter of fact love is the mainstay of all who wish to overcome wrong habits of thinking and establish themselves in habits that are in harmony with the divine law. The power of love is such that the bent of a person's life and the issue of all his efforts depends on that to which he gives it. Whoever loves justice, goodness, mercy, and Truth and puts his whole soul into an effort to express these ideal qualities, at the same time puts undesirable habits out of mind and places himself in line to keep "his word." By keeping his word, the law of life, he proves that he is in harmony with the divine law.

Man's claim that he abides in the Christ wisdom is proved true by his faithfulness in making his conduct

conform to his thoughts and words. "He that saith he abideth in him ought himself also to walk even as he walked." He who is one with the Christ shows the Spirit of the Christ in his behavior.

QUESTIONS

1. How is the law that one reaps as one sows expressed in the realm of mind?
2. In the natural world it is "first the blade, then the ear, then the full grain in the ear." What sequence corresponds to this in the mind?
3. What does meditation or reflection do for man?
4. What do those who deal with causes need to learn first?
5. What does light represent?
6. What has love to do with sin and its consequences?

Lesson 6, November 9, 1941

UNITY SUBJECT—*One Good, Even God.*

INTERNATIONAL SUBJECT—*Repentance and Faith.*
—Luke 15:11-24.

11. And he said, A certain man had two sons:

12. And the younger of them said to his father, Father, give me the portion of *thy* substance that falleth to me. And he divided unto them his living.

13. And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that country; and he began to be in want.

15. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!

18. I will arise and go to my father, and will say unto

him, Father, I have sinned against heaven, and in thy sight:

19. I am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23. And bring the fatted calf, *and* kill it, and let us eat, and make merry:

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

GOLDEN TEXT—*Repent ye, and believe in the gospel.*—Mark 1:15.

SILENT PRAYER—*I believe in divine love, and I trust it to overcome all the ills that wrong thinking have brought upon me.*

The parable of the prodigal son teaches man the necessity of changing his mind from sense to Spirit or from false to true thoughts and beliefs. It shows too the innate faith that man has in the Father's love and goodness, which he realizes as he returns in thought, word, and act to the understanding and ways of Spirit: the Father's house.

The "two sons" represent the two departments of the soul or consciousness. The son who stays at home represents the religious or moral nature, and the son who goes into a far country represents the appetites or sense nature. Going into a "far country" is an outpicturing of the separation of man's consciousness from its source, Divine Mind. When man exercises any function of his being without considering the relation

it bears to Divine Mind, he produces such a separation in consciousness. He then forms mental habits and establishes a realm of thoughts and actions that are independent of the source of their existence.

Patience is the fruit of love and understanding. Perfect goodness cannot be conceived of apart from the Infinite or divine love. "None is good save one, *even* God," but since God is infinite, goodness is always possible. Patience and goodness avail to save man from the consequences of mistaken beliefs and their outworking in unworthy living.

The story of the prodigal son is in reality an illustration of divine love as symbolized by a forgiving father. Divine love is keenly alive to the probability of response on the part of those who are the objects of its care. No matter how deeply man may sin and separate himself from true goodness, divine love remains his perfect recourse, for it cannot deny itself. Its power to restore us to ourselves is unlimited when we turn from absorption in transitory, unsatisfying things and center our desire in what is true and abiding. Repentance is such a return. It is a turning from a state of indulgence in sensual things (feeding the swine) to a state of joy and safety and plenty as an honored guest in the father's house.

Man proves that he is the offspring of Divine Mind by using it to right himself after he has fallen into evil ways. Infinite goodness shares all with man, not once only but time after time, with the reckless as well as with the cautious. The latter, fear-haunted and without thought of disobedience, realize at last that they share in all that the Father has and are free. No lack can exist and there can be no cause for selfishness where limitless supply is at hand.

The recklessness of sense prevents man from grasping the wisdom of Divine Mind or expressing it; so he wastes his substance through misuse. Sense consciousness reduces the soul to poverty and the worst form of starvation, the reaction from overindulgence and greed. If the soul is to be fed with the food that it needs it must partake of the substance of Truth in the joy of Spirit.

Sense indulgence strips the soul of its good qualities. Divine love and understanding reclothe it in "the best robe" of forgiveness and restoration to full consciousness of its relation to the divine. A ring on the hand is a symbol of the love that unites all in one bond of perfection. Shoes on the feet represent the protecting power of infinite goodness shielding the repentant soul from too acute realization of past misdeeds, by turning the thought toward the joy of reunion with the divine.

Man's part is to accept the love of the Father and take his place in the divine plan as the "son" or perfect expression of divine love. Man has a very real part to play in passing from sense to Spirit. He must make his own spirit new, and he does this by expressing the Spirit of the Christ as his own. "Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit . . . turn yourselves, and live."

Since man must serve either sense or Spirit, it is the part of wisdom for him to embrace the higher allegiance. The prodigal, feeding swine as a hired servant in a far country, decided that he would be better off at home working for his father. Until man becomes his own master through self-control he serves his own interest best by joining himself in thought and pur-

pose to the realities of life instead of following the unreal round of pleasure. These husks are not fit food for him. He must seek his sustenance in the bounty of Divine Mind, from which he derived his existence in the beginning.

QUESTIONS

1. What lesson does the prodigal son teach most clearly?
2. What do the "two sons" represent?
3. What is meant by the son's going into a "far country"?
4. How is man saved from the consequences of erroneous beliefs and their manifestation?
5. How does man prove that he is the offspring of Divine Mind?

Lesson 7, November 16, 1941

UNITY SUBJECT—*Conscious Oneness with Christ.*

INTERNATIONAL SUBJECT—*Union with Christ.*—John 15:1-10.

1. I am the true vine, and my Father is the husbandman.
2. Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit.
3. Already ye are clean because of the word which I have spoken unto you.
4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.
5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.
6. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.
7. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.
8. Herein is my Father glorified, that ye bear much fruit; and *so* shall ye be my disciples.

9. Even as the Father hath loved me, I also have loved you: abide ye in my love.

10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

GOLDEN TEXT—*Abide in me, and I in you.*—John 15:4.

SILENT PRAYER—*We seek to know the Christ and to be conscious always of the Christ Spirit.*

In metaphysical terms the Father is the Christ mind. "I and the Father are one." Jesus is an individual expression of that mind, here called the true vine. The "branches" are the faculties of mind and the "fruit" is the thought. The heart and the vessels branching from it have been compared to a sprouting seed, whereas the human soul has been likened to a seed pushing up through the soil in quest of light. The parable of the vine and the branches is one of the best known and most virile of metaphors.

Unused faculties soon atrophy. Inertia and nonuse bring stagnation, corruption, death, and disintegration in their wake. Death is the supreme degree of inertia, its final triumph. We have accepted it so universally as a fact of nature that it has seldom been considered otherwise.

To abide is to continue. To abide in the Christ mind is to continue to think constructive thoughts in harmony with principle. The Scriptures teach that failure to use a talent or faculty meets with a reprimand from the Father-Mind. The overcautious servant buried his talent, and it was given to the one who had used his to the best advantage. One faculty used to excess means that others must be left correspondingly undeveloped and lacking in vitality. Unless the neglected talents are developed

through exercise the one that is overused tends eventually to crowd them out completely. Experience proves this to be a universal law.

To the Jews who entered into an argument with Him Jesus said, "Why do ye not understand my speech? *Even* because ye cannot hear my word." Those who abide or continue in the fundamental principle of the I AM hear the constructive word and take it for their own. By so doing they gain true wisdom and understanding.When the thought or "word" of Truth from the supreme I AM of consciousness becomes an abiding fact in our mind, we need no longer strive in external ways. We have but to express the deep desire of the soul and it is fulfilled.

In his book "The Great Affirmations of Religion" Thomas R. Slicer discusses the "affirmation concerning man," which he says is "that he, who began brute, should end spirit." Transmutation is the process by which we abide in the Christ and lift our lower nature to the higher, spiritual sphere. Constant affirming, with faith in the I AM within us, establishes us more and more in the real strength of Being. Whether or not man began as brute may be open to question, but that he is developing and evolving his spiritual nature cannot be disputed. Abiding or continuing in Spirit develops our various spiritual powers.

The power of love dissolves all that opposes true thought and smooths the rough roads of life. Love leads to joy, another good that man has sometimes been unable to realize because of his failure to fulfill the law of good. Few joyous or happy faces are to be seen on the streets or in any typical gathering of people. To be happy one must abide in the Christ mind and give as little thought as may be to the desires of the personal

self. A casting of all care upon the Infinite brings an end of worry and struggle and an opening of the mind to joy and peace.

It has been argued that we can have no Christian civilization until the mass of the people adopt the Christian ideal of service and unite in bringing it into expression. An individual here and there may wish to bring the kingdom of heaven into expression in the earth, but so long as his efforts are offset by the negative will and conduct of the majority of men, the kingdom cannot really be known in its fullness. This opinion may contain a certain measure of Truth, but until the individual catches a vision of the kingdom and works it out in his own life and affairs the people as a whole will not undertake the task. Example remains an individual matter.

The kingdom within the soul is developed by keeping the commandments; that is, by commanding, controlling, and directing every thought according to the harmonious law of love. No mystery surrounds the development of the soul forces. It consists in thinking and acting according to the law of love in our intercourse with our fellow men. The task would seem to be a simple one, but except to those who have centered their life in the Christ principle it is not easy. A desire to express love in all one's relations is essential, and one must continue in that spirit regardless of temptations to give way to hate, dislike, or other negative feeling toward others. Discouragement about the failure to express the spirit of love at any given time should not be allowed to block further progress.

Abiding means a continual rebeginning of conscious thought in harmony with principle. Attention, when it becomes habitual, builds up a presence of mind in spirit-

ual matters that becomes a continual remembering.

QUESTIONS

1. What does the "true vine" represent? What are the "branches" and what is the "fruit"?
2. What does abiding in the Christ mind include?
3. How can one avoid external strife?
4. How is the kingdom of heaven developed within the soul?
5. What should be one's attitude toward one's failure to show the spirit of love?

Lesson 8, November 23, 1941

UNITY SUBJECT—*Living unto the Lord.*

INTERNATIONAL SUBJECT—*Prayer and Thanksgiving.*
—Matt. 6:5-15; Eph. 5:20; I Thess. 5:16-18.

5. And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.

6. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.

7. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

8. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name.

10. Thy kingdom come. Thy will be done, as in heaven, so on earth.

11. Give us this day our daily bread.

12. And forgive us our debts, as we also have forgiven our debtors.

13. And bring us not into temptation, but deliver us from the evil *one.*

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you.

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

20. Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father;

16. Rejoice always;

17. Pray without ceasing;

18. In everything give thanks: for this is the will of God in Christ Jesus to you-ward.

GOLDEN TEXT—*Pray without ceasing; in everything give thanks.*—I Thess. 5:17, 18.

SILENT PRAYER—*We seek through prayer to identify ourselves with the perfect good that is God.*

The mental and spiritual elevation that makes God consciousness possible is reached through meditation, praise, prayer, and thanksgiving: all constructive activities of the mind and heart. The thoughts of the individual converge toward either an inner or an outer focal point. A person lives from within, in which case he builds his house on the rock of reality, or he centers his mind on what others think and regulates his conduct by appearances. In the latter case he builds on the shifting sand of mass personality. In the lesson for today Jesus sought to teach His disciples the importance of focusing life on the inner center.

Prayer is one of the strongest rays that converge toward the true center of man's being. The purpose of prayer is to strengthen oneself through the Spirit in the inward man. The "inner chamber" into which Jesus directed His disciples to go when praying to the Father is the life of thought and feeling that each one lives to himself. As a rule it can be communicated to others in slight measure only. Man's inability to communicate his

inmost thought and feelings is removed as he realizes his oneness with others in Spirit. The race thought makes him one with all men on its comparatively low plane, but he knows that he cannot express his true nature on that level. He wishes to express it, but his efforts to do so focus his thought on what others think of him rather than on what he is in his own heart.

Jesus warned His followers against doing things for the sake of show, as the actors in a theater do. The word hypocrite originally meant actor. With the full power of His word Jesus pointed out to certain Pharisees that they were merely acting instead of living up to the principles that they professed, having in mind only the impression that they were making on others. Unless a person is on his guard when praying in public, even his prayer will be made to the audience instead of the Creator. When pretense is allowed to fasten its grip on the heart it is one of the most difficult of all habits to dislodge. He whose mind is centered on Truth wastes little time in "playing to the galleries."

The habit of communing with his own heart daily in prayer aids a man to express his real thought. Concentration on the Spirit of truth within the heart harmonizes the whole life and brings out a certain sincerity that is a prime factor of success in one's dealings with one's fellow men. Genuine, unaffected expression of the higher self under all conditions is a mark of true greatness.

The conception of God as the indwelling Spirit does away with all thought of separation and makes of prayer an inner communion, a harmonizing and a unifying of one's purposes with the Infinite through meditation and quietness. Jesus taught His disciples to pray simply; to sum up in clear terms what they already

knew of God; to unify their hearts with infinite good; to sink personality in thought for the universal; to forgive without limit or reservation.

Prayer is of vital importance to all who are trying to live the Christian life. The subject has not been fully understood, therefore people sometimes pray and apparently receive no answer to their prayers. It is our privilege to pray the prayer that heals sickness, sorrow, and distress of every kind by identifying ourselves first with the Christ mind.

Jesus Christ set us an example of frequent prayer. That His mind was constantly in a prayerful state is beyond question. Because He had identified Himself completely with the infinite Spirit He could say at the grave of Lazarus, "Father, I thank thee that thou heardest me."

We are praying constantly whether we realize it or not. Our prayer is the dominant desire of our heart, whatever that may be. Those who aspire to better things are like the seed that under right conditions cannot escape expressing the life within it and becoming a beautiful tree or plant. Aspiration is a form of prayer in that it opens the way to higher and better things.

The Lord's Prayer is an affirmation and a thanksgiving. God's name is holy (the thought of wholeness should come first in all meditation). His kingdom is already come. Jesus said that it is within man. As we recognize this truth and live according to Jesus' teachings, the kingdom of God comes into expression and manifestation in our life. We give thanks that our soul and body are sustained day by day with both spiritual food (words of Truth) and with bread. Our own debts and trespasses are forgiven as we forgive our fellow men who trespass against us or who are indebted to us.

Forgiveness and remission of sins rests with man. He is forgiven in the measure that he forgives.

QUESTIONS

1. How is God consciousness made possible to man?
2. What is the purpose of prayer?
3. What is the "inner chamber" in which prayer is to be offered?
4. How does prayer help one to express oneself?
5. Why are prayers sometimes not answered?
6. How is the habit of prayer made constant?

Lesson 9, November 30, 1941

UNITY SUBJECT—*Love Put into Practice.*

INTERNATIONAL SUBJECT—*Christian Love.*—John 13:34, 35; I Cor. 13:1-13.

34. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

35. By this shall all men know that ye are my disciples, if ye have love one to another.

1. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.

2. And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.

3. And if I bestow all my goods to feed *the poor,* and if I give my body to be burned, but have not love, it profiteth me nothing.

4. Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up,

5. Doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;

6. Rejoiceth not in unrighteousness, but rejoiceth with the truth;

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away.

9. For we know in part, and we prophesy in part;

10. But when that which is perfect is come, that which is in part shall be done away.

11. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.

12. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known.

13. But now abideth faith, hope, love, these three: and the greatest of these is love.

GOLDEN TEXT—*We love, because he first loved us.* —I John 4:19.

SILENT PRAYER—*Divine love is the ideal that I study daily to realize.*

Love is a faculty of the mind, an emotion of the soul. As a faculty of mind it takes form in eager voluntary service without thought of reward. As an emotion it finds its outlet in complete devotion to its object. As both faculty and feeling love is susceptible of development and expression. It is not, like the wind, something that comes and goes beyond man's power to control.

As proof that love is within man's power to direct we have the commandment of Jesus "that ye love one another, even as I have loved you." In divine order no one is at the mercy of his faculties and emotions. He is their master and controls them in accordance with his conception of what is right and best for him.

Love is not an elemental quality. It is compounded of many factors. Patience is the first of these. "Love

suffereth long." Kindness is another ("*and* is kind"). Selflessness with consequent lack of self-consciousness is a third. "Love vaunteth not itself, is not puffed up." Generosity is an element to be reckoned with in love. "Love envieth not."

Charity is often less than love. Love is an inner radiance that suffuses the soul, and without it charity is a poor expression of goodness. Sacrifices are without avail unless they rest on love. One might give one's body to be burned, yet unless love prompted the act one would not profit by it at all.

The love of the Christ "doth not behave itself unseemly." Only the good attracts it, and it is without consciousness of self, so that it "seeketh not its own." Whoever is watching out for number one is not touched by divine love and has no consciousness of it. Neither does he who gives way to anger or fretfulness know this divine faculty, for "love . . . is not easily provoked" and "taketh not account of evil." Guilelessness and sincerity are its inherent watchwords. It "rejoiceth not in unrighteousness, but rejoiceth with the truth."

He who has learned to express love is patient, unwearied and undiscouraged, kind and gentle. Love in the heart of a man or woman makes for refinement and culture, even though both may have been without worldly advantages or social contacts. As far as we can tell from the Bible narrative, Jesus was not trained in the amenities of high society, yet He was received and entertained by those who ranked high in the world of His day.

Love is not the mere following of the easiest impulse. It requires discipline and patient practice. The blind following of one's impulses is proof of immaturity and irresponsibility. He who is full-grown puts away

such childishness and devotes himself to the work of expressing "that which is perfect." Perfection cannot come while the full-grown man or woman remains a child in his or her reactions to life, exacting and demanding instead of serving and giving.

"Love . . . is the fulfilment of the law," the law that is founded on the unchangeable unity of all things. The law of harmony, with its origin in love, is established in the heart of the individual. "I will put my law in their inward parts, and in their heart will I write it." But before this can be done man must have faith in the power of love to do all that is claimed for it.

The qualities of faith, hope, and love are eternal or enduring, and of these love is the highest and most powerful. Power is made manifest best through love. When it is dissociated from love it becomes ruthless oppression, and the world suffers the effects of godlessness. God is love, and the power of God is not exercised apart from love. The world today is devastated by power divorced from love, and it will not again know true peace until love is enthroned in the hearts of men and nations and is expressed by them in universal good will and understanding.

QUESTIONS

1. Is the faculty of love under the control of the will or entirely independent of it?
2. Of what factors is love compounded?
3. Is charity without love desirable or helpful?
4. Of what good are sacrifices not prompted by love?
5. When a person is conscious of unselfish love and expresses it, what effect does his expression have on his life and character?
6. Is power unaccompanied by love safe in the hands of man? What present-day illustration can be cited in proof that it is unsafe?

Silent UNITY

Thy Truth is a lamp to my feet and a light on my path.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and our co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

"If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."

With His habitual brevity Jesus here gives us a promise rich in possibilities but severe in obligations. You must abide in Him and His words must abide in you. The "me" in whom we are to abide is not the man Jesus but the divine man in Jesus. We all have access to this divine man when we attain a certain spiritual exaltation and understanding of ourselves. But as a rule the exaltation does not abide: it is just a flash of consciousness, and then we sink back into the world of the natural man and his "brawl for bread." However the glamour of the transient glimpse of our divine estate never wholly fades out of our mind when we are obedient "unto the heavenly vision."

Obedience consists in a mental and spiritual "follow-up" of the spiritual clues given us in the primary revelation. Strange to say, vital revelations sometimes come when we are not thinking or meditating constructively. For example, Jesus revealed Himself to Paul "yet breathing threatening and slaughter against the disciples of the Lord" and changed his whole mental attitude from enmity to the most enthusiastic love and loyalty. The only logical explanation of such a radical change of an enemy into a friend is found in the sincerity and honesty of a seeking soul. Paul had been educated to believe that the religion of the Pharisees was ordained of God for the guidance of the people, and he was sacrificing everything in order to further it.

Whoever consecrates himself to Truth and is willing to give up everything to its attainment will awaken the Christ in his own soul and through it receive the recognition and guidance of the Lord Jesus.

The words or teachings of the Lord Jesus abide in us to the degree that we form in our mind His life principles and superman character. Let "Christ be formed in you," advised Paul.

"Great is the mystery of godliness." Imagine a universe of ideas to which every soul has access. Great souls are they who lay hold of these ideas, identify themselves with them, and continually affirm them as the foundation of the perfect life. Then man perpetually lives, "abides," in creative Mind, and this Mind and all its attributes lives and perpetually finds expression in him. The Lord Jesus is the great example and the Way-shower for all men who are seeking the Truth.

Some persons are confused about the relation that they bear to Jesus Christ of Nazareth. We are joint heirs with Him. This is the teaching of Paul, and this appeals to all of us as logical, sound teaching. "God is no respecter of persons." Jesus attained an understanding of divine ideas and built them into His consciousness until they took possession of Him to the exclusion of His personal character. He explained in human language how we can do the same by following His example. We are saturated with the race thoughts of matter, sin, sickness, and death. Jesus taught us how we can cultivate our mind as He did His and attain the sinless purity of divine life.

The teaching that we are saved from our sins by the blood of Jesus shed on the cross veils the cleansing power of the invisible universal life. We are all ex-

ploiting this cosmic life in various ways. We pick it up and appropriate it in the food we eat, in the air we breathe, and above all in the thoughts we think.

Jesus through culture of His mind became a mighty, dynamic radiator of life, so powerful that He could lift millions of souls to spheres of radiant life far beyond their own personal capacity to attain. Those who accept Jesus as their life accelerator are lifted to higher planes of consciousness and thereby receive a spiritual life transfusion. The complete significance of the new life consciousness imparted to our race by the dissolution and distribution of the cells of the body of Jesus will be more fully understood when we know more fully the electronic character of our body and how our body is related to the bodies of other people.

So let us be steadfast and persistent in using to the very highest the mind processes in releasing the innate Christ light and life that exists potentially in the mind and body of every one of us.

HEALING THOUGHT

I am steadfast in proclaiming the inner Christ as my harmony and health.

PROSPERITY THOUGHT

Increasing, multiplying Christ substance is my perpetual prosperity.

(Use from November 20 to December 19)

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I WANT TO tell you what a miraculous change has been wrought in my four-year-old son.

I wrote to you several months ago asking you to pray with me for him, as he seemed to have inherited a tendency to stammer. You sent me this affirmation: "I am a child of the living God, made in His image and likeness. Divine intelligence gives me the power to express myself perfectly." My son said this prayer before he went to sleep at night and before he took his nap in the afternoon. I took care not to let him know his speech was any different from any other child's speech. He understood that the Father was helping his speech, but only helping him to talk as big boys talk. I tried to make him know it was just a matter of progress and improving in speech, not an overcoming of a handicap. Now he is perfectly healed, without ever knowing he had a handicap. You can hardly know what this means to my husband and me.—*Mrs. R. O., Texas.*

NINE MONTHS ago my husband was terribly sick with pneumonia and heart trouble. It was said that he never would be able to work again. I sent to you for your

prayers. Now he is well and has gone back to work. We both are studying Unity every day. God bless you. —*Mrs. D. C., Pennsylvania.*

SOME TIME ago I wrote to you for help in the healing of a tumor. I have made a most wonderful demonstration. The doctor said I must have an operation at once. He sent me to another town for an examination by a very good surgeon, who said the same thing. I had written you before I went to this last doctor. I worked with you for a week; then went to my own doctor here in town and told him I believed I would not need an operation. He looked at me in a pitying way, as much as to say, "Poor thing, it's affecting her reason."

But when he examined me he was a most surprised man. He didn't understand how such a change could have occurred. He said an operation was out of the question, as I was practically normal. He told me to come back in two weeks for another examination. I did that, and everything was still fine. I asked him what he and the other doctor had decided. He said they had decided I must have cured myself. But I know of course that of myself I can do nothing. I give all credit to the healing Spirit of God working in and through me. I do thank you so much. God bless your wonderful work.—*M. M., Kansas.*

MORE THAN a year ago a doctor told me my son had greatly enlarged tonsils that should be removed at once. I asked you to pray for him. Later I had to take my son to a doctor for a health certificate. The physician examined the boy's throat and said, "Perfect throat and tonsils." I said, "Why, Doctor, a year ago I was ordered to have his tonsils removed immediately because they were so enlarged, but I didn't do it." "They

are perfect now," he insisted. I am very grateful for this healing.—*O. E. W., Alabama.*

Filled with Plenty

SEVERAL MONTHS ago my husband received a letter from a very large corporation inviting him to file application for work with them. Usually the men have to apply for jobs with this company, but my husband did a little work for them three years ago, and his work impressed them. The only difficulty was that they asked my husband to give up his regular work and start at the bottom in this new work. He didn't want to go back to an apprentice's salary and so stated in his answer to their request. Several letters were exchanged.

Finally an official of the company came from another city to interview my husband. The offer was very attractive, the only drawback being the low initial salary. The official explained that he had no control over the salary. His company always started its men out at that level; however he would try to have the offer bettered. My husband came home from work that evening feeling blue. He said it was useless to think that his salary demand would be met.

After he was asleep I made the following statement: "Dear God, if this position is meant for my husband, no condition can keep it from him; if it is not meant for him, then something better will come to him direct from You. I thank You for taking care of our interests."

The following morning I made some remark about the new position. My husband told me to forget it, for nothing would ever come of it. After he had left for work I sat at the breakfast table, rested my head in my

hands, and prayed. I can't tell you what I said, but suddenly a great peace came over me, and I received the assurance "All is well; all is well." Two days later a letter came from the big corporation offering my husband a salary that, including expense money, was far beyond what he had made in his whole life. In two years he is to have a position that will double his salary. I'll never forget this demonstration. I wanted to tell you good people at Unity, because you will understand what it is all about.—*Mrs. V. K., Ohio.*

He Shall Have Abundance

I HAVE BEEN blessed both materially and spiritually by the prosperity-bank drill. My husband, who is sixty-seven, was worried about rumors to the effect that he was to be "let out" of his position the first of the month. He was not only retained but received a substantial raise in salary! This makes me very happy. But far greater than all else is the fact that I have been brought very close to the Master. I am learning to overcome fear, which has always troubled me, and I can place everything in the hands of the Father in complete faith that it is done. Thank you, dear friends, for your help. —*Mrs. F. A. M., California.*

THE BANK drill is wonderful. We had been using it a week when my husband received a nice check, a surprise. In the last week of the drill he got a promotion, a job so big that he had never dreamed of getting it. He has been placed in charge of large and valuable mining properties by the largest corporation in its field in the United States. Three years ago, when we took up Truth, he was unemployed, though not quite broke. I

thank God for a dear neighbor of mine and good friends like you, who showed us the way to Truth. —*E. M. J., Colorado.*

My Help Cometh from Jehovah

THIS HAS been a very happy year for my family and me. I have received much good from reading your literature. Why, it has taught me to rely wholly on God, not to worry. My husband has a better position, and my son has work he likes. We were able to make a first payment on a home. We have lots of work to do to make it beautiful, but we love it. People who know us think we have found a gold mine. They could do what we have done. All this came about through using the thought that God is all substance and through having faith to carry on when things looked blackest.—*D. H., Ohio.*

Free from Care

WITH A heart filled with gratitude I write to tell you that our months of prayer have been answered. My son has been set free from all desire for drugs and is indeed a changed man. I thank God with all my heart, and I thank you for your loving guidance and prayer. —*J. F., Iowa.*

TWO YEARS ago I wrote to you for prayers for my husband. He was a confirmed alcoholic at the time. A year ago he was cured and his health began improving. Three months ago he obtained a good position. This week he received a fine promotion. God bless you and your splendid work.—*L. C., California.*

A LONG TIME ago I wrote to you for prayers for my

husband, who was drinking. I am thankful to say that for over ten years he has not had a drink of liquor. Only yesterday he remarked how grateful he was that he didn't like the stuff or even want it. I am very grateful to you, Silent Unity, and to God, who hears you. —*L. B. B., Missouri.*

Love One Another

NEARLY three months ago I wrote you asking prayers that I might sell my house, and might also find a new home. I asked in fact for such a combination of circumstances as real-estate men declared could not possibly be obtained.

Offers to purchase came, but none was satisfactory until a newly married couple appeared. They had little money. However they were so harmonious, so in love with my property, and such excellent neighbors to leave behind me that I was happy to accept what they could pay.

I went to visit friends and look around for another home while six weeks passed. Then on what seemed the merest chance I found a lovely place—vacated only a few hours previous to my inquiry—before anyone knew it was for rent. Everything "clicked" like a sort of divine clockwork. Every point I desired is present or available.

I have witnessed the working out of this miracle with awe and immense gratitude. We do indeed live in a magic world. As I sit here at my typewriter my windows are wide open to let in the sun. The mockingbirds and the linnets are singing in the palm trees. The blue sea stretches out to the horizon. I thank God for all this. I thank you too for your wonderful prayers,

which accomplished miracles and left me in a state of soaring faith that renews itself. You have added something of inestimable value to my life.—*C. T., California.*

He Is My Refuge

THINGS ARE happening so fast that I am having to go at a good speed to keep up. You told me things would be different soon. God forgive me if I ever doubt again. We sold our place for all cash, something we never believed possible. Everyone asks how we did it. Of course you know and I know: prayer.

Besides this I got just the thing I have wanted for a long time, a first-class apartment house. I looked at several and asked God to guide me. The one I got is in a fine location, clean, filled with nice and satisfied tenants. All this is like beginning life anew. Thank you for your help.—*M. K., Missouri.*

Unto Us a Child

I HAVE A beautiful little baby girl. I wish every mother could go through delivery as easily as I did—and I know this blessing was due to the prayers and the teaching of Silent Unity. I should like to tell every woman about to give birth what to do to make it the beautiful experience it is supposed to be.—*M. C., Ohio.*

His Truth Is a Shield

I HAVE been a student of Unity for some months, and I should like to let you know that the impossible has happened.

All my life I have been terrified by electric storms. Many persons have tried to comfort and help me, but they were able to do nothing. As I grew older my fear increased to a point where I became ill at the first peal of thunder. Then I tried Unity. I just put myself in God's hands during the next storm. Strange as it may seem, the fear is entirely gone. Since then I have driven through three severe storms, while saying to myself, "Yea, though I walk through the valley of the shadow of death, I shall fear no evil." Those blessed words have calmed me.—*M. W. W., New Jersey.*

Study to Be Quiet

I WROTE TO you several times for prayers for my son while he was studying for a job. He was supposed to go to school six months, but he passed all his exams and was put to work at the end of three months. I am sure faith and prayer account for his success.—*Mrs. R. S. A., Texas.*

MY HUSBAND has started on a permanent job after two years of being out of work. We are feeling God's love and guidance every minute. We know that He watches over us and takes care of all our problems. We are deeply grateful for Silent Unity's prayers.—*Mrs. E. S., California.*

SEVERAL weeks ago I wrote to you for help for my two sons in their schoolwork. After writing you I no longer thought much about it, knowing everything would be all right. It is with deepest gratitude that I can tell you my sons both passed. The one who was especially worried got three A's and a B. For all this, our grateful thanks.—*Mrs. E. M., Missouri.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I realize what a marvelous thing it would be if every person in the world knew how to use the power within himself. But how can I teach my children the presence of God? To tell them that God is Spirit doesn't make it clear, I think.—*From a letter received by Silent Unity.*

Our special blessings abide with you in order that you may be rightly guided in instructing your children about God's presence. It is true that a child does not readily comprehend an abstract statement such as "God is Spirit," yet we know that because your little ones have the privilege of being associated with you, who know and use Truth, they will attain spiritual understanding. Especially in the case of children is spiritual understanding a matter of growth and unfoldment. This was true of Jesus as a child, for it is recorded that He increased in wisdom and stature.

In the religious education of children there are two aspects of God to which they seem to respond readily. One is that of God as love; the other is the picture of God as given in the life of Jesus. Children are quick to recognize the love quality in the relationships in which it prevails, such as that of parent and child, or friend and friend. It is only a step from this to teaching the child that God is love and that His love is deeper and greater than that of any human being.

Stories from the life of Jesus will portray His character and show His many wonderful qualities. Because

the life of the Master was such a transcendent, victorious life it cannot fail to testify to God's presence. Therefore helping the children to become familiar with the life of Jesus lays the foundation for a strong realization of the presence and power of God.

Prayer is another fine method of acquainting little ones with God's presence. We have found The Prayer of Faith a prayer that children love.

> My wife and I have established a mission. It has been my great desire to serve God in such a way as this. In less than three months our work has grown until we need larger quarters. This is the place where God wants me. I know it. I have never asked, expected, or taken any money for my part in the mission. However I have a family to support and my other income has ceased. What should I do?—*From a letter received by Silent Unity.*

Since you are preaching the gospel of Jesus Christ, it is natural and logical for you to look to Him for an example. Let us turn to the New Testament record and see what was His attitude in this matter.

He never charged for His services, so far as we can learn. When the time for His crucifixion arrived however, He wore a fine and beautiful seamless robe such as only the rich usually wore. The income of a carpenter would not have been sufficient to provide such a luxury. It must have been a gift from someone who felt grateful to Him for some service rendered.

The Gospels indicate that Jesus was rather casual about accepting gifts from others, which is the attitude one might expect to find in a person who believed in infinite abundance for all. Once a woman took a pound of very precious ointment (John 12:3) and anointed His feet with it and wiped His feet with her hair. He

even overruled a protest from a disciple who considered such an act one of wanton extravagance.

To a stranger named Zacchaeus, a rich man, Jesus said without awaiting an invitation, "Today I must abide in thy house" (Luke 19:2). Apparently He appropriated the loaves and fishes of the little lad in a rather offhand manner, preparatory to performing one of the most celebrated of His miracles. It seems likely that the boy was dismayed when he saw his lunch dedicated to the feeding of thousands. Anyhow it is clear that our Examplar believed in accepting what He could use well. How else could He believe, knowing of the divine abundance that is the heritage of all?

The impulse to give good is a part of your heritage from God. God is the giver of every good thing. God is love, and the first impulse of love is to give. Your urge to minister to others is a divine one. It is a wonderful thing to give good to others; but how disappointed you would be if men would not receive your gifts!

You see the conclusion at which we are arriving: there must be the joy of receiving if there is to be the joy of giving. If there were no people, God would be deprived of His best channels for giving. When His children refuse either to give or to receive, they interfere with the normal flow of divine good. Giving and receiving play inseparable roles in the divine drama.

When you give good service you earn and tacitly invite a just return. The Master accepted what He needed for Himself, though mostly He devoted His efforts to helping others. We are sure that after reconsidering His example in the light of what we have pointed out, you will feel only joy in accepting anything you need that is tendered you in love.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Appearing in Other Unity Magazines This Month

One Way to Increase Your Good

Have you ever wondered why troubles never seem to come singly or why one catastrophe seems to follow another? Has it ever occurred to you that this is simply a good law operating in reverse? Sheldon Shepard points out that cumulative thinking can be used to bring you either negative or positive results and shows you how to keep your thinking positive in an article that will appear in *Weekly Unity* in November. It is called "Give Thanks and Receive Blessing," and it will help you appreciate your blessings and add to them. Be sure to read this article.

More Stories about Jet

Wee Wisdom boys and girls all know Jet Stockwell and his sister Sarah, who journeyed across the country with their father and mother in a covered wagon. Now a new serial about Jet and his sister and their friends and neighbors begins in the November issue of *Wee Wisdom*. It is called "Jet's Neighbors," and it is written by Bula Hahn.

In this issue there is also a story about a boy who was learning to be an American. It is called "The Very Special Pumpkin." Both these stories will help the boys and girls who read them to be better boys and girls and better Americans.

How to Keep Your Thoughts Right

You realize as a Truth student that to demonstrate what you desire you must keep your mind filled with constructive, Godlike thoughts. If you sometimes have difficulty doing this, you will find help in "My Day with God" by Anna Rylatt in November *Progress.* She tells how she found loving, inspirational ideas while doing the dishes and the ironing and other housekeeping tasks. You can use her methods to fill your mind with good thoughts.

Is Age a Handicap?

As she searched for work Susan Scott thought it was, for wherever she went she was told she was too old for the position. How she finally rebelled at this ultimatum and found success in a new and more interesting line of work, despite her age, is told in a personal-experience story in November *Good Business.* It is called "No Age Limit," and will be especially helpful to anyone who is trying to overcome an unemployment or age problem. Don't miss it.

How to Stand Steadfast

Today in a world that seems overrun with fear and discord a firm word of steadfast faith is like a lighthouse beacon shining on a stormy sea. "The Eternal Stands," a steadying article by Cary Thomas, will awaken faith and confidence within you, and you can stand unafraid and unflinching in the face of the present world turmoil. November *Daily Word* also contains other helpful articles and poems as well as a lesson for each day of the month.

"And the Greatest of These Is Love"

Out of the love in the hearts of the workers at Unity School and Unity students all over the world and their desire to serve our blind friends has grown the Braille work. Many years ago *Lessons in Truth* and *Finding the Christ* were published in Braille. Then was added *Daily Word,* which now goes to 2,516 blind persons. One Braille *Daily Word* goes to Yugoslavia; one to China; two to Egypt; one to Ireland; several to Scotland, and a great many to England.

Braille *Wee Wisdom* was added next and it goes to schools, libraries and institutions in Africa, Australia, the British West Indies, China, India, New Zealand, Palestine, and South America.

If you know any blind person who would like to receive *Wee Wisdom* or *Daily Word* in Braille (Grade 1½), let us know and a subscription will be sent without charge. This work is supported by love offerings from interested friends.

How Silent-70 Work Is Carried On

A friend in England distributes literature to men in camps and to wounded soldiers in hospitals; a civic club in Australia keeps Unity literature on its reading table and distributes it to members; a nurse in a hospital in Jamaica, British West Indies, gives Unity magazines to the patients; a matron in a home for boys in Illinois places *Wee Wisdom* and *Jet's Adventures* in the cottages for the boys to read.

These are only a few of the agencies through which Silent-70 distributes literature in all parts of the world.

This work started many years ago with a few copies of the magazines being sent to prisons in the United States, and it now reaches around the world.

This work is supported by gifts from friends who like to feel that they are helping to bring light to a troubled world. If you would like to know more about the Silent-70 work write for a free bulletin. Address your letter to Silent-70, 917 Tracy, Kansas City, Mo.

Understanding Faith

Someone has said that blind faith is better than none; for if held to, it will get its eyes open after a time. Blind faith does carry one a long ways, for it is an instinctive trust in a higher power than ourselves.

But there is also a faith that is based on an understanding of immutable principles. The Correspondence School Course will help you to understand these principles and explain how to use them to demonstrate more love, power, health, and prosperity in your life.

Many students have been helped and blessed by the course, and one of the students writes:

> "The principles that I am learning to make use of through the help of Unity and the Correspondence School make me feel that I never really lived until I began to apply them to my daily life."

The Correspondence Course gives you convenient and systematic training in Truth under the personal guidance of Unity teachers. A card or letter addressed to the Correspondence School Department, 917 Tracy, Kansas City, Missouri, will bring you full information about it without obligation to you.

Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

ALABAMA

Birmingham—Harriet Price, Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LT) Unity, 117 E Oak

CALIFORNIA

Alameda—Alice Hopkins, Unity, 1300 Grand

Alhambra—Gertrude Hall (LM) Unity, 100 N Garfield

Bakersfield—Della Shutts (LM) Unity, Southern hotel

Berkeley—Susanna Scott (LM) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Canoga Park—Nannie Highnote, Unity, 20126 Strathern

Compton—May Butterworth, Unity, 210 S Chester

Gardena—May Butterworth, Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood

Hollywood—Rose Schneider (LM) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Long Beach—Louise Newman, Unity Chapel, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LM) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Mich.

Riverside—Katherine Sweaney (LM) Unity, 4044 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona

South Gate—May Butterworth, Unity, Women's Club, 3036 Santa Ana

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LM) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg

Denver—Ethel Burkle, Unity Temple of P C, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LM) Unity, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, YWCA

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LT) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, 411 S Florida

Miami—May C. Stoiber, Unity, 128 SE 3

Orlando—Carolyn H. Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1119-20 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, Unity, 240 Lewers rd

IDAHO

Boise—Chris. and Beulah Scott, Gertrude McFarland (LT) Unity, Pinney bldg

Mt Home—Chris. Scott, Unity library

Twin Falls—Mabel Peck, Unity, 546 Second ave N

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 64 W Randolph; Edith M. Reynolds (LM) Unity Cen, 116 S Michigan; Margaret Halsey (col) (LM) Unity Truth cen, 104 E 51

Decatur—Maud Kellogg (LM) Unity, 421 N Main

E St Louis—Maud Davisson (LT) Unity Cl, Catholic Community House

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechmaa; Mabel Daughtry, Unity cl, 1010 Ellis

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity, Mead bldg

INDIANA

Ft Wayne—Cleo Lee (LM) Unity, Wayne hotel

Indianapolis—Murrel G. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran (LM) Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity, 1209 Russell

Louisville—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) Martha Boehl (LT) Unity, 1322 S 4

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) 823 Perdido; Lillian White (LM) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman, Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LM) Boston Unity Center, 30 Huntington

Cambridge—Edna Titus (LM) Cambridge Unity, 881 Massachusetts

MICHIGAN

Bay City—Roxie Miller (LT) Unity cl, 301 S Henry

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Max Flickinger (LT) Besse Otto (LT) Virginia Shipley (LT) Walfred Taurainen (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity, 1067 Berkshire; James Elliott (col) (LM) Unity, 544 E Frederick

E Lansing—Roxie Miller (LM) Unity, 224 Abbott

Flint—Edmund Risk, Unity, Milner hotel

Grand Rapids—Ida Bailey, Unity, The Gilbert hotel

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel

Royal Oak—Maud McCulloch (LM) Unity cen, 101 S Troy

Saginaw—Edmund Risk, Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Nellie Hohenwald (LT) Unity cen, 15 N 8

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Fannie Baldwin (LT), Hallie Broadhurst (LT), S S Unity cen, Jewell bldg

Lee's Summit—Nora Lee Stevenson (LM) Unity Farm Cen, Unity Farm

Springfield—Marian Hoagland, Unity, 224 W State

St Joseph—Ralph O'Day (LM) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity Soc, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT), S S Unity soc, 6100 S Grand; Florence K. Brummer (LM) Unity assb, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Estelle Taylor Key, Myron Key (LT), Unity, Dunn blk

Livingston—Mary Wessel, Unity, BPOE hall

NEBRASKA

Omaha—Wm. Quinn (LM) Unity Center, 423 Electric bldg

NEVADA

Reno—Robert Caswell (LM) Unity, 314 Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson (LM) Unity soc, 11A Midland

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LM) Unity, Franciscan hotel

Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Lillian Matthews (LM) Unity, 414 Delaware

Chautauqua—Ella Richards, Unity Classes, 49 Scott

Elmira—Elise Rosenburg (LM) Unity, 312 Lake

Flushing—Renee Klaus (LM) Unity cen, 135-42 40 rd

New York—Georgiana Tree West, Marion Rodgers (LT) Unity, (entrance) 1 W 47; Laura Hyer, Unity, Wellington hotel; Crichton Boatwright (LM) Unity, 500 5 ave; Josephine Siemon (LT) 400 E 59; Nana Sutton (col) (LT) Unity, 137 W 110

Rochester—Raymond Barker, Unity, 29 Gibbs

Syracuse—Raymond Barker, Unity, Onondaga hotel

White Plains—Octavie Martial (LM) Unity, 105 Court st

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—J. Maloney, Unity, 203 6 st N W

Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison

Cleveland—Earl B. Anthony, Unity, Hotel Cleveland

Columbus—John Coulson, Mercedes Fossler (LT), Ethel Lieberman (LT) Unity, 35 E Gay

Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main

Hamilton—Louise Tahse, Unity, 117 Ross

Marion—Fannye Treaster (LT) Unity cl, City Library

Springfield—Fannye Treaster (LT) Unity, Dial bldg, 27½ S Limestone

Toledo—Beatrice Whipps (LM) Unity, Richardson bldg

Warren—Everett St. John (LM) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Youngstown—Everett St. John (LM) Unity cl, YMCA

Zanesville—Fannye Treaster (LT) Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 NW 20

Baker—Chris. Scott, Unity, Baker hotel

La Grande—Christopher Scott, Unity, Sacajawea hotel

Klamath Falls—Marion Clifton (LM) Unity, Elk hotel

Medford—Marion Clifton (LM) Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel

Pittsburgh—Martha Anthony, Unity, 233 Oliver ave

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) Unity, 1518 Polk

Dallas—Hobart and Ruth Gillespie (LM) Unity, 1708 Commerce

El Paso—F. E. Andrews, Edna Andrews (LT) Unity, 305 E Franklin, Gardner hotel

Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity cl (col), 504 Louisiana

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher and Beulah Scott, Unity, Ellensburg hotel

Kennewick—Christopher and Beulah Scott, Unity, Masonic temple

Seattle—Paul Rigby, Unity, Benjamin Franklin hotel

Wenatchee—Christopher and Beulah Scott, Unity, Cascadian hotel

Yakima—Christopher and Beulah Scott, Unity, 109 S 4

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White

Milwaukee—Elmer Gifford (LM) Unity cen, 301 Bankers bldg

CANADA

Edmonton—Nora Elliott, Unity, 304 Empire blk

Regina—Maidie Van Etten (LM) Regina Truth cen (Unity), 404 Drake hotel

Toronto—Herbert J. Hunt, Unity, 2249 Yonge

Winnipeg—Edna Bowyer, Russell Kemp (LT) Unity, Belgica blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Luke's Chambers, Bold pl

London—Parker Drake (LM) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity soc, 2 Earls Court Gardens S W 5

Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

News FROM UNITY

Gift Subscriptions Bring Blessings

There are no words with which I can express the help that I have derived from the *Daily Word*. It was a Christmas gift, and its value cannot be reckoned in dollars and cents.—Mrs. M. L.

My subscription for *Good Business* was a gift. I think that no other magazine compares with it, for it surely gives me a lift and holds me up. I would not be without it.—M. M.

My daily life has become transformed and made infinitely happier since I have become a reader of *Unity* magazine. My subscription was sent to me as a gift from a very dear friend. —M. C.

Progress was sent to me as a gift by my aunt, and it has indeed brightened my days and given me courage to face many problems, and I know that God is ever with me.—Mrs. H. C.

It is just a year ago that I received my first copy of *Weekly Unity,* and I want you to know that through it I have been helped in many ways. Only God knows how much I needed this help, and I feel sure that the friend who sent it to me as a gift was inspired by Him.—F. O.

"Gifts for the Christ"

Aram had been healed! His useless withered arm was now strong and capable. In gratitude he invited the Great Teacher to his home. How he and his good wife and their fellow townsfolk entertained Jesus and how He

blessed them and received their humble gifts is told by Zelia M. Walters in the story "Gifts for the Christ" that appears in December *Unity.*

If you ever wished that you might have lived during the lifetime of Jesus, that you might have seen Him face to face, and that you could have given your best gifts to show Him your love and adoration, you will find this story inspiring and satisfying.

Gifts of Love

Here are some Christmas gift suggestions that will express warmly and encouragingly the love you feel toward your friends: The book *The Contemplation of Christ* is a reverent

word picture of Jesus that will make a suitable gift to any religious friend. *As You Tithe So You Prosper* is a textbook on tithing that your church friends will receive help from. A beautiful gift, filled with heartening prayers for various occasions, is the *Book of Silent Prayer. The Silence* is a small book explaining Unity's method of prayer. Your Unity friends especially will like these last two books. All are bound in colorful stiff-paper covers and will be mailed direct to your friend with an announcement just before Christmas.

1941 Catalogue Is Ready

The new Unity Catalogue is off the press! In it you will find a complete listing of Unity magazines, books, booklets, and pamphlets to aid you in choosing the literature you want for yourself and for your friends. Be sure to write for your copy. There is no charge for it.

Tri-Crostics

Truth students who are puzzle-minded will find something new in puzzles in November *Progress.* This is a "Tri-Crostic" with key to well-known Truth quotations which will yield a constructive message when it is solved.

Greeting Booklet Users Say

"I sent these booklets at Christmas time to people who seemed shut-in and I have never spent a dollar that brought so much in return." (Missouri.)

"The make-up of the booklets is lovely, and the messages contained are comforting and inspiring." (Pennsylvania.)

"The friends on my Christmas mailing list treasure these booklets. I have been sending them for at least four years." (Illinois.)

"Such a lovely idea to help us

make attractive yet substantial gifts to our friends. And the price is within reach of us all." (New Jersey.)

"I am still getting letters of gratitude for the Christmas booklets I sent out. It has made me resolve to adopt the sending of the booklets as a greeting custom." (Texas.)

Order Your Gifts Early

No doubt you are planning to send Unity magazines to many of your friends this Christmas. Won't you send your order early so that the subscriptions may be

entered now, and save that last-minute rush? We will hold the announcement of your gift and the December issue of the magazine until a few days before Christmas, when they will be mailed to your friends.

Book orders too will be held until the right time before Christmas, and the packages will be marked with "Do Not Open until Christmas" stickers.

Your thoughtfulness in ordering early is appreciated, for the Unity workers are then able to give your order particular attention and care. A complete list of Unity books and booklets will be found at the back of this magazine.

Key of Heaven

"The Bible is a treasure. It contains enough to make us rich for time and eternity. It contains the secret of happy living. It contains the key of heaven."

Surely the Bible is a gift your friends will treasure all through life. The Nelson Teachers' Edition of the Bible (American Standard Version) is sponsored by Unity School and is used by its staff of teachers.

The *Metaphysical Bible Dictionary* is another beautiful gift for your friends who are earnest Bible students. It helps to give meaning to many obscure passages in the Bible and is an invaluable aid to study.

Make Children Happy

"I know of nothing that makes a little child prouder than the fact that every month the mailman brings a magazine addressed to him."

Wee Wisdom is the magazine this child receives and enjoys so much. Children write us that they enjoy *Wee Wisdom's* poems, stories, puzzles, and cutouts. They often mention how

much they enjoy having the magazine come in their name.

When you order *Wee Wisdom* for a child as a Christmas gift the December issue and the attractive announcement card are sent to reach him or her just before Christmas, and they are sent in the child's name.

From a Soldier

A lieutenant in the United States Army writes:

"Recently I have had some rather trying moments and have found that the little passages and the class thoughts in *Daily Word* have been helpful in dispelling unpleasantness and confusion."

To enable you to give this same help to your relatives and friends Unity School makes the following offer: A free six-month subscription for *Daily Word* will be sent to a man in any branch of the military service if you will send us his name, address, rank, and the name of the unit to which he is assigned or attached.

New Book for Christmas

Unity students who have read and enjoyed the "Doctor Houston" stories in *Weekly Unity* will be giving the new Unity book *Whatsoever Ye Shall Ask*—which is made up of these stories—to their friends and loved ones for Christmas. There are eighteen stories in the book which tell how peoples' lives were changed by the counsel given them by Doctor Houston.

If you are not acquainted with the Doctor Houston stories you will want a copy of *Whatsoever Ye Shall Ask* for your own enjoyment, as well as extra copies for your friends. If you wish, copies will be mailed direct to your friends.

What to Do with Old Copies?

Many Unity students write asking for suggestions as to ways to dispose of old copies of their magazines. Perhaps the best way is to read your magazine when it first reaches you and then to pass it on to someone else while it is still "fresh." In this way you will avoid an accumulation of magazines and you will be sharing with others the timely Truth messages contained in the current issues.

A friend in New York writes that she passes her copies on to friends or "shut-ins" as soon as she has finished with them. Another friend in New Jersey writes

that she lends her magazines, marking articles she believes will be especially helpful to each particular person. She also sends some copies to her son in the army, who passes them on to other soldiers.

A student in Pennsylvania writes that she makes scrapbooks of her Unity magazines and gives them to friends who are ill or in trouble.

What do you do with your Unity magazines when they are read? If you have an unusual plan tell us about it and we will pass it on to other readers.

PRICE LIST OF UNITY BOOKS AND BOOKLETS

For Beginners	Beginning Again	flexible $2; cloth $1.00
	*God a Present Help	flexible $2; cloth 1.00
	God Is the Answer	flexible $2; cloth 1.00
	How I Used Truth	flexible $2; cloth 1.00
	How I Used Truth	*French, German* .75
	Lessons in Truth	flexible $2; cloth 1.00
	Lessons in Truth	*Italian,* $.75; *Spanish, Dutch* 1.00
	Letters of Myrtle Fillmore	flexible $2; cloth 1.00
	Lovingly in the Hands of the Father	flexible $2; cloth 1.00
	Master Class Lessons	flexible $2; cloth 1.00
	New Ways to Solve Old Problems	flexible $2; cloth 1.00
	Six-Day Healing Practice, A (Formerly Directions for Beginners) *Spanish,* $.10; *English*	.25
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
	*Whatsoever Ye Shall Ask	flexible $2; cloth 1.00
	Working with God	flexible $2; cloth 1.00
On Healing	Christian Healing	flexible $2; cloth 1.00
	Divine Remedies	.50
	Jesus Christ Heals	flexible $2; cloth 1.00
	Truth Ideas of an M. D.	flexible $2; cloth 1.00
	You Can Be Healed	flexible $2; cloth 1.00
For the Home	Meatless Meals	cloth 1.00
	Science of Food and Cookery, The	cloth 2.50
	You and Your Child	flexible $2; cloth 1.00
Inspirational	As You Tithe So You Prosper	.50
	Finding the Christ	*German, Swedish, English* .25
	Have We Lived Before?	flexible $2; cloth 1.00
	Inner Vision	.50
	Mightier than Circumstance	flexible $2; cloth 1.00
	Prosperity	flexible $2; cloth 1.00
	Sunlit Way, The	flexible $2; *English* or *German,* cloth 1.00
	Unity's Fifty Golden Years	de luxe $3; paper 1.00
Devotional	All Things Made New	flexible $2; cloth 1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis	flexible $2; cloth 1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections	cloth 1.00
For Advanced Study	Christ Enthroned in Man	flexible $2; cloth 1.00
	Selected Studies	.50
	Talks on Truth	flexible $2; cloth 1.00
	*Teach Us to Pray	flexible $2; cloth 1.00
	Twelve Powers of Man, The	flexible $2; cloth 1.00
	Usable Truth	flexible $2; cloth 1.00
	What Are You?	*German* or *English,* cloth 1.00

Greeting Booklets

*Are You Getting All You Want from Life?	.10	One Perfect Gift	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Great Helper, The *French, Dutch, English*	.10	Protecting Presence, The	.10
*He Passed This Way	.10	Song of Life, The	.10
Holy Bread	.10	Turning Point, The	.10
Joy Cometh	.10	Twenty-Four Golden Hours	.10
*Life Is Consciousness	.10	Way of Faith, The	.10
		What Child Is This?	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

Juvenile	How Jimmie Came Through	.50
	*Jet's Adventures	1.00
	Story Friends	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

"The Prosperity Bank Plan Worked for Me," *Says a Friend in New York*

"My husband learned today that he is to start on a new position with an increase in pay, and I was offered a new position with more money last Thursday."

"We located and purchased a home," writes a friend in California.

"My income has steadily increased," a Bank user in Virginia reports.

Would you like to try the Prosperity Bank plan to help you get definite prosperity results? Just fill out the blank below and return it and a Prosperity Bank with full instructions will be sent you. Silent Unity will pray with you as you follow the drill.

You may use the blank to send *Unity* magazine to your friends and to help establish your own prosperity by sharing with others. (You may include your own renewal or subscription.)

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

U-11-41

"Merry Christmas Wish"

YOUR FRIENDS WILL TREASURE

VOULDN'T YOU like to be the one who remembers your friends this year with a Christmas greeting that is not only unusual and distinctive : helpful and inspiring also? You can do it by sending greeting booklets to ır friends. They will receive a blessing that will remain with them through- the year.

'hese booklets are accompanied by colorful holiday envelopes ready for you address and mail. Only 1 cent postage is required to send them.

YOU GETTING ALL YOU WANT FROM :? by Helen G. Sherry—This new greeting let gives you the key that will unlock the rich ırces within you.

COMETH by Clara Palmer—An inspirational of how a prayer in the night healed "Otto Runt," who lay dying in a hospital ward.

YER OF PRAYERS by Naomi Hale—A simple pretation that will make the Lord's Prayer more to every person who reads this booklet.

CHALLENGE OF THE DAWN by Frank B. ney—A vision of the triumphant heights to ı you can climb today; a challenge to you e your best self here and now.

WAY OF FAITH by Nonie Rose—The true of how a woman seventy-two years old found ity, although apparently alone in the world.

ERE BLESSINGS BEGIN by Sonya Max—The of how an automobile breakdown helped to about the answer to a farm woman's prayer.

SONG OF LIFE by Ernest C. Wilson—A ening, loving interpretation of the 23d Psalm.

T CHILD IS THIS? by Elinor Heath—A tmas story of a search for the Christ child.

THE GREAT HELPER by Dana Gatlin—In this booklet the author tells how to seek and find help in solving whatever problem faces you.

ONE PERFECT GIFT by Zelia M. Walters—This booklet tells the story of Jairus, whose little daughter Jesus brought back to life.

LIFE IS CONSCIOUSNESS by Emmet Fox—Mr. Fox points out that to change your life you must change your mind, and he gives practical suggestions on how to do it.

THE TURNING POINT by Dana Gatlin—The story of how one family found the turning point toward happiness and prosperity in the midst of a depression.

24 GOLDEN HOURS by Janet Craig—The story of a young woman who for twenty-four hours tried to live as though Jesus Christ were beside her seeing everything she did.

THE PROTECTING PRESENCE by Ernest C. Wilson—An interpretation of the 91st Psalm, which the author calls the "Psalm of Golden Promises."

HOLY BREAD by Zelia M. Walters—This story, based on a true incident, tells of the chain of good that resulted from one kindly act.

Order your greeting booklets now so that you will have plenty of time to address and mail them to your friends before Christmas.

ITY SCHOOL OF CHRISTIANITY, 917 TRACY AVE., KANSAS CITY, MO.

"This Is the Day"

Grace Noll Crowell

"This is the day which the Lord hath made;
We will rejoice," the Psalmist wrote;
And I who am young and strong and free
Will sing my song to the highest note:
A song of gladness because the day
Is given to me from God's own hand,
To live, and to love, and to do my best
Here in this beautiful free good land.

"This is the day which the Lord hath made;
We will rejoice," again he cries;
And I who love laughter and gladness and light
Will lift my face to the farthest skies
To thank the Giver of this good day
For the blowing grass, and the wind's high grace;
For the warm gold sun on my singing throat,
And the clean bright wind on my lifted face.